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The WORLD WORK

David McConaughy

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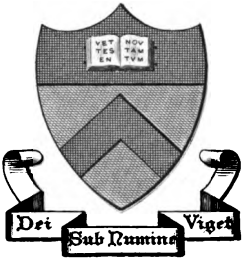

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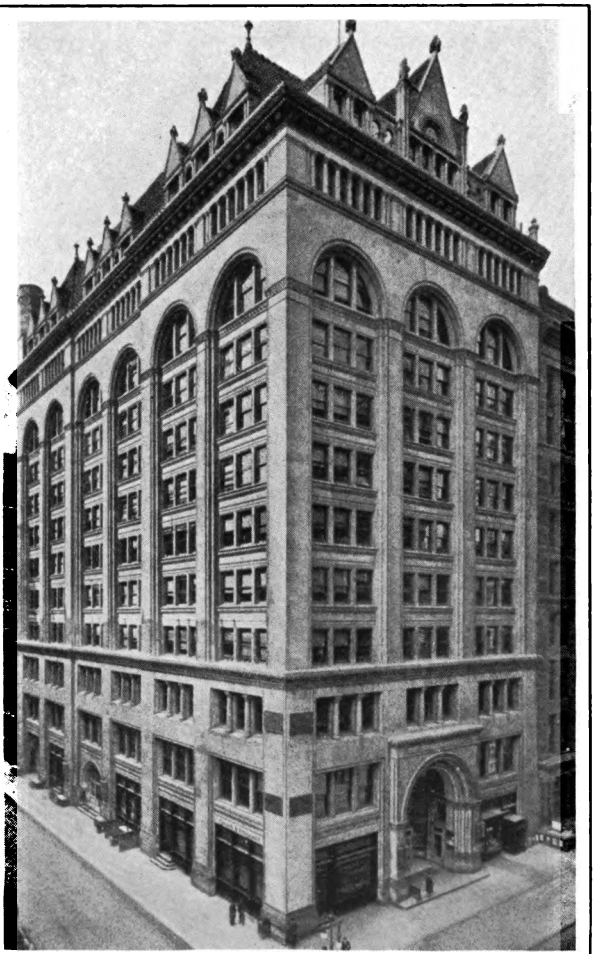

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THE

WORLD WORK

OF THE

PRESBYTERIAN CHURCH

IN THE U. S. A.

A course of Mission Study and training for church officers and workers, designed especially for members of Church Missionary Committees, Brotherhoods, Women's Missionary Societies, Young People's Societies and Councils of Religious Education in Presbyterian churches

---

BY

DAVID McCONAUGHY

Author of "Leaves from a Worker's Notebook"; "The Messiah"; Editor of "The World-Call to Men of To-day."

INTRODUCTION BY

WILLIAM HENRY ROBERTS, D. D., LL. D.

Stated Clerk of the General Assembly, Presbyterian Church in U. S. A.

PHILADELPHIA
THE PRESBYTERIAN BOARD OF PUBLICATION
AND SABBATH-SCHOOL WORK
1912

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To the honor of those far-seeing and large-hearted Presbyterian laymen who pioneered the Forward Movement for Missions, anticipating by several years the Laymen's Missionary Movement, viz.: John H. Converse,* Samuel P. Harbison,* Willard Merrill,* Daniel R. Noyes,* John C. Welling,* James A. Beaver, F. A. M. Hackett, Alfred E. Marling, T. H. Severance and John Wanamaker.

* Deceased.

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FOREWORD

THIS book has grown out of actual experience in preparing members of church missionary committees for their work. As such a committee has come to be recognized as indispensable to every well-organized church, the need for special training along denominational lines is more and more being demanded. It is to help meet this demand within the Presbyterian Church in the United States of America that this course of study is presented.

The material has been gathered from various sources, not in every instance separately acknowledged; chief among these are "The History of the Presbyterian Church" (Webster), "Presbyterian Missions" (Green), "Our Country and Home Missions" (Phraner), "Centennial of Home Missions," "Presbyterian Foreign Missions" (Speer) and the reports of the several boards of the Presbyterian Church in the United States of America.

The subject matter is arranged in two parts, which may be taken either together or separately.

Part First covers the Biblical basis of the church's mission, the historic background of its development, the field, force, funds, methods and achievements of the Presbyterian Church in the United States of America, and furnishes a fund of fact and incident illustrative of the several phases of the one mission of the church, at home and abroad. This

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material is particularly designed to furnish information and inspiration suitable for general use in the missionary meetings of any church, brotherhood, women's missionary society or young people's society, as well as being suggestive of problems for more thorough treatment in mission study classes.

Part Second covers the work of the Church Missionary Committee. It supplements, along denominational lines, the treatment of the fields and functions of this committee as set forth in the booklet issued jointly by the missionary forces of North America, home and foreign, denominational and interdenominational, entitled "The Church Missionary Committee: A Manual of Suggestions." That manual may be referred to for the fuller development of Part Second of the course herein outlined. Out of this material practical problems arise which should be freely and thoroughly discussed, with a view to arriving at the highest possible efficiency in the missionary work of the local church.

Where both parts are combined in the same session, it is desirable that an hour and a half should be given, dividing the time between Part First and Part Second as may be deemed best. The aim to be kept constantly in view should be: to lead to action—that all may get at the task and keep at it always, until what the church has undertaken shall have been overtaken and actually accomplished.

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INTRODUCTION

"THE World Work of the Presbyterian Church in the United States of America" is a subject of commanding interest, and the preparation of a course of missionary study and training for church officers and workers in connection therewith, is an undertaking worthy of commendation and required by providential conditions. Several considerations present themselves as emphasizing the importance of the publication.

The first is historical, dealing with the facts which show that both in Europe and America the churches of the Presbyterian or Reformed family, from the time of the Reformation of the sixteenth century forward, gave attention to the great subject of missions, despite the conflicts which they were obliged to wage in maintenance of the truth of Christ, and the oft-repeated and fierce persecutions which they were called upon to endure. The earliest missionary efforts on the North American Continent originated in the Westminster Assembly, the body which formulated the Westminster Confession of Faith; and the earliest Protestant missionaries in America were ministers who held Presbyterian views both in theology and government. It is natural, therefore, that in the American Colonies, the norm of the American Nation, the Presbyterian Church, as Benjamin Harrison, ex-president of the United

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States, testified, "should have been a missionary church from the beginning."

A second consideration is doctrinal, and is based upon the loyalty of Presbyterians to the Bible as the Word of God and to Jesus Christ as the only divine and the all-sufficient Saviour. The supremacy of the Scriptures as the rule of faith and conduct, involved inevitably the engagement of the church at the earliest opportunity in work both at home and abroad, for the extension of the kingdom of him to whom the Bible testifies as the Redeemer and King of all men. Those who recognize the authority of Jesus Christ are obligated to render obedience to his command, "Go ye therefore and make disciples of all the nations, teaching them to observe all things whatsoever I have commanded you."

Another consideration is found in the attitude of the Presbyterian Church in the United States of America toward other Christian churches. It unchurches no body of believers in Christ, but regards all who have faith in him as brethren in the Lord. It has given practical expression, in the nineteenth and twentieth centuries, to the magnificent definition of the church visible and universal found in its Confession of Faith, "The visible church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion, together with their children." Believing in a "world church," it is natural that in all its undertakings it should plan for the redemption of the world, and should welcome as its colaborers

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all who profess faith in Christ. Loyalty to Jesus Christ stimulates its ministry and members to world-wide fellowship in the world-wide work.

Another consideration is found in the present God-given opportunities of the Presbyterian Church in the United States of America. A church into whose history God by his providence for more than two hundred years has written the word "America," has before it in this new century an open door into a sphere of beneficent world-wide activity. Its practical maintenance in all its history of the fundamental principles of popular government, its fidelity to both civil and religious liberty, its exaltation of the Bible as the rule of faith and conduct for all men, its outspoken belief in Jesus Christ as God and Saviour, and its faith in the final triumph in the earth of the kingdom of God, make it a fitting instrument for Christian service for all the world. The word "America" in its title stands not only as a monument to an honorable past, but also as a stimulus to a glorious future. The word has not only secular but spiritual relations. Not only unity in flesh and blood, not only unity in earthly circumstances and destiny, are suggested by the word, but also the unity of the purposes of the Sovereign God, in and through Jesus Christ, to save a multitude which no man can number, of all nations and kindreds and people and tongues.

Among those who have caught the spirit in a notable degree of the gospel of Him who died for all, the author of this volume occupies a foremost place. He is of the number of those that "live not

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unto themselves, but unto him who died for them, and rose again." The power of the love of Christ and the influence of the death of Christ, make him to be a lover of the souls of all men and a workman for the redemption of the world. This volume, it is believed, will aid in enabling the church in general and its younger members in particular, to catch Mr. McConaughy's spirit and to follow him, even as he follows Christ. Let the watchword of the church in all its generations be, "the world for Christ."

(Signed)

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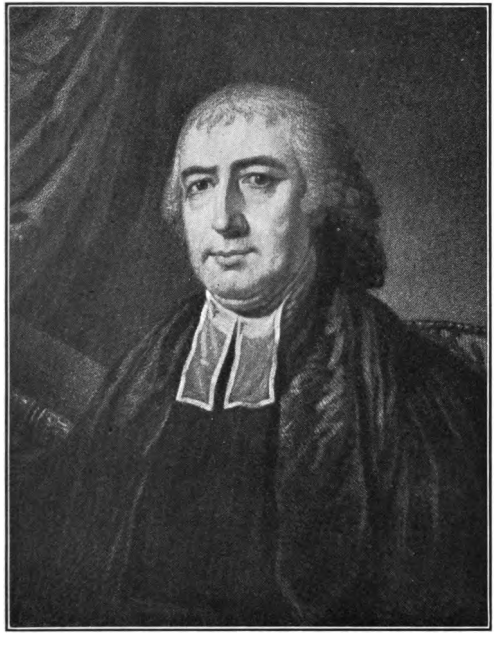

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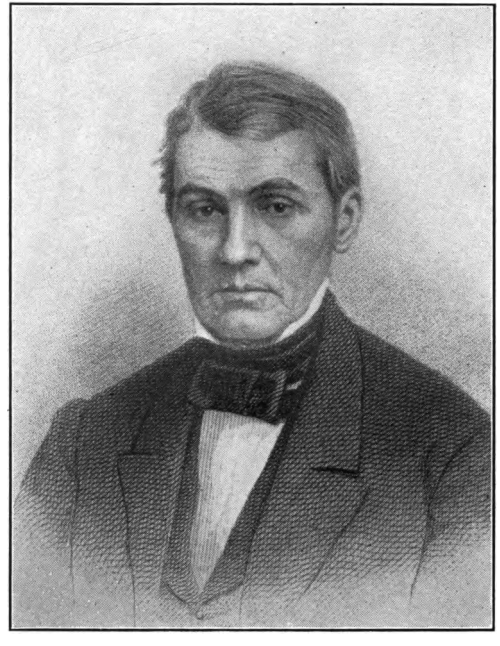

HON. WALTER LOWRIE

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SESSION ONE—PART FIRST

THE MISSION OF THE PRESBYTERIAN CHURCH

The Missionary Motive Dominant from the Beginning in American Presbyterianism

It was out of "compassion of the tender souls in an American desert," that Francis Makemie, a young minister of the Presbytery of Laggan, in North Ireland, made his way, in 1681, or soon thereafter, to the shores of the New World. So he declared in the "sharp retorsion" with which he scorned charges of error brought against him by some of his detractors. It was on the occasion of his visiting Philadelphia, in 1690, that a Presbyterian congregation was gathered, which after slowly forming there for a decade, was organized into the First Presbyterian Church in 1698. But even as early as 1565 a congregation of French Calvinists had been formed by colonists on the St. John's River, in Florida, who were, however, massacred by Spaniards the following year—the first to baptize with martyr blood the soil of these United States. In 1634, a church had been established at Newburyport, Mass., which is said to have been the next earliest Presbyterian organization planted in North America. Other churches which claim to have been Presbyterian, were organized in 1640 in the Puritan settlements of Long Island, at Easthampton, Southampton, Southold and Setauket; in 1644, at Hempstead; in 1656, at Jamaica and at

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Bedford, N. Y. These churches came of sturdy stock. They were made up of men who had sought these shores primarily, not for the sake of political advancement or material gain, but to find freedom to worship God. With tenacious and unfaltering faith in the sovereign authority of the Word of God, these pioneers recognized the equality of all men as sons of the divine Father, and refused the yoke of despotism, alike of state and church, whether the latter were Roman or Anglican. For the Truth's sake, they counted nothing dear unto them, neither property nor life itself. To gain freedom to worship God, they left their homes in Europe and fared forth across stormy seas into the untrodden western wilderness. Driven out by religious intolerance—even as the Christians of the first century had been scattered abroad from Jerusalem — Pilgrim and Puritan, Moravian and Huguenot, Covenanter and Churchman, Baptist and Presbyterian—they sought to reproduce the faith of their fathers and planted here in virgin soil various types of the Christian church.

The Part Played by Presbyterians in the Making of America

Among them all, the Presbyterian predominated. Roosevelt, in his "Winning of the West," notes that "those who first crossed the mountains and subdued the wilderness were not Yankees from Boston or Dutchmen from New York, but men of the South and, of course, Presbyterians. The backwoodsmen were Americans by birth and parentage, and of a mixed race, but the dominant strain in their blood was that of the Presbyterian Irish—Scotch-Irish, as they were often

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called. Full credit has been awarded the roundhead and the cavalier for their leadership in our history, but it is doubtful if we have fully realized the importance of the part played by that stern and virile people, the Irish, whose preachers taught the creed of Calvin and Knox. They formed the kernel of the distinctively and intensely American stock who were the pioneers of our people. The creed of the backwoodsmen, so far as they had any, was Presbyterian." The historian, Bancroft, says, that when at length the rupture with Great Britain resulted, "the Revolution of 1776, so far as it was affected by religion, was a Presbyterian measure. It was the natural outgrowth of the principles which the Presbyterianism of the Old World planted in her sons, the English Puritans, the Scotch Covenanters, the French Huguenots, the Dutch Calvinists and the Presbyterians of Ulster." In the Mecklenburg Assembly, which set forth the first Declaration of Independence, nine of the twenty-seven members were Presbyterian elders and one a Presbyterian preacher. Throughout the great struggle for independence, more than half the officers and soldiers were Presbyterian. Indeed, at King's Mountain, where Cornwallis met defeat and the tide of battle turned, five of the six colonels who led the American Army were Presbyterian elders, and all of the soldiers came from Presbyterian settlements.

A Tory writer of a century and a half ago pays this unintentional tribute, "The Presbyterians must not be allowed to grow too great, for they are all

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of republican principles." The very same principles which were embodied in the Constitution of the Presbyterian Church, likewise formed the groundwork of the Constitution of the United States of America. Indeed the framers of these documents were in some instances the same men. The conventions which drew up the two constitutions sat at the same time, but a few blocks apart in the City of Brotherly Love—Presbyterian leaders, such as John Witherspoon and James Wilson, were members of both bodies and had an important part in giving direction at the outset to the forces which moulded the destiny of the American people, both politically and religiously.

Like Impulses Moved the Church to Fulfill Her Mission

How, then, could the church of the people fail to do her part in giving the gospel to all the people? Was it not natural, indeed inevitable, that the church which so sturdily maintained the unrivaled headship of Jesus Christ, should be a missionary church? Could the church which declared the Scripture to be "the only infallible rule of faith and practice," default upon the central obligation revealed in those same sacred Scriptures? For the command "Go ye into all the world, and preach the gospel to the whole creation," Mark 16:15, is woven into the very warp and woof of that word the sovereign authority of which the Presbyterian Church has always so insistently maintained. Indeed, the earliest of missionary societies in Great Britain orginated in the same body that framed the Westminster Confession.

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The Biblical Basis of the Church's Mission

It is the plan of God to bring in his world-wide and age-long kingdom—the kingdom with "no frontier," Isa. 9:7; Luke 1:33—through the agency of the church of Christ. For this purpose the church chiefly exists—to make known to all the world the love of God in Christ. Her Magna Charta is his Great Commission. That commission defines in universal terms the love of God for men:

Its height—	"ALL	Authority"
Its breadth—		Nations"
Its depth—		Things—commanded"
Its length—		The days"

At the very center of the church's life is set the mighty dynamo of the will of her Lord, that every member should "GO," even unto the uttermost parts of the earth, and give the gospel to every creature. Upon obedience to that commission the very existence of the church is conditioned. For along with the command to "Go," is laid down a law which automatically determines whether or not a church shall continue to be, viz.: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Matt. 10:39. And since what is true of an individual is true, likewise, of any number of individuals; hence it must remain true to the end of time, that only the church which loses her life for His sake and the gospel's shall find it.

The Missionary Aim and Motives

The first Christians, having come to know Christ, crucified for sin, risen from among the dead and ascended on high to give

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eternal life to all, henceforth made it their main aim to win men to him, their Saviour and Lord, who had all power to redeem all men from sin and to make life new in every way. So possessed were they with the passion of making him known, both near and far, that all else was subordinated to this supreme purpose. Even the making of a livelihood was kept secondary to the making known of his life in them. The gospel record rings throughout with this keynote of their witnessing. Thus the Baptist is declared to have come "for witness, . . . that all might believe through him." John 1:7. Nicodemus, though at first assuming a policy of secret discipleship, John 3:2, at length openly bears witness, in the Sanhedrin, John 7:50, and even before Pilate. John 19:39. The woman of Samaria, likewise, challenged the attention of the whole community in which she lived, so that from that city many believed because of the woman who testified. John 4:28. In the case of the man born blind, John, ch. 9, it is possible to trace the progressive stages of his growth and corresponding witness-bearing, viz.: "The man," v. 11; "a prophet," v. 17; a teacher (by implication from "disciples," v. 28); "from God," v. 33; and, finally, worshiped as divine, v. 39, with Acts 1:8. This case is typical. As the disciples won other disciples, they sought to form them into churches which should become self-propagating, self-supporting and self-governing.

The motives that primarily impelled the disciples were:

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(1) LIFE—the Great Possession. John 1:12; 5:24; Eph. 5:8.

(2) LOVE—the Great Passion. Rom. 1:16; II Cor. 5:14-18.

(3) LOYALTY—to the Great Commission. Matt. 28:18; Acts 1:2; 10:33; 18:5.

While these ever remain first, certain secondary elements, also, enter in, such as these:

(1) The world's need.

(2) The rich returns and the satisfaction of raising the level of the race.

(3) The risk of letting present opportunities pass.

(4) The peril of the reflex effect of heathenism.

(5) The blessing resulting from obedience, both to the individual and to the church.

(6) Gratitude for the benefits which we ourselves owe to missions.

The Early Missionary Method

The method of all others which the early Christian church employed for making Christ known was that of witnessing. What they had come to know in their own experience, they could not but tell to others. Acts 10:39-43. In ever-widening circles their influence extended through Jerusalem, Acts 1:1-8; 11:1, throughout all Judæa and Samaria, Acts 8:2 to 9:43, and on to the uttermost parts of the earth. Acts 10:1 to 28:31. At times, it became necessary to recall the church to her mission by the sharp discipline of persecution which scattered the disciples over yet wider regions. Acts 8:1; 11:19. Their "witness" took on different forms, under differing conditions. The gospel was a message of

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divine life for human need on all sides; the church's mission was at once educational, evangelistic, medical—each and all, as need required (Matt. 4:23; 9:35):

"Teaching"—for the mind,
"Preaching"—for the heart,
"Healing"—for the body.

The Scriptures constituted the chief instrumentality. Acts 17:2, 3. The believers presented it as the very Word of God. Acts 18:11. The disciples availed themselves of every opportunity to minister to the material needs of others. Acts 11:29. They depended implicitly upon the Holy Spirit as a personal leader, taking the place of the absent Lord, in fulfillment of "the promise of the Father." Acts 1:4. And through all they were sustained and stimulated by the blessed hope of the personal return of the Lord Jesus himself. Acts 1:11.

The Neglected Mission at Length Resumed by Presbyterians

But, all too soon the love of many waned. The church forgot the terms of her charter. In course of time she ceased to "go." Eventually, what had been begun as a spiritual organism reverted, to a considerable extent, to a piece of political machinery. The light, hidden under the "bushel" of worldly gain and the "bed" of personal ease and pleasure, almost went out. Then came the Dark Ages. When, at last, the Reformation dawned which ushered in the period of modern missions, the Presbyterian Church was among the first to resume the undertaking which the church had so long neglected.

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Calvin's Mission to the Western World

The earliest effort on the part of the Protestant Church to evangelize non-Christians was made from Geneva, in 1556, under the direction of John Calvin. Admiral Coligny, foreseeing that a storm of persecution was about to burst upon those who would not adhere to the Roman Church, had provided a refuge by establishing a colony in Brazil, in 1555. The governor of this colony was Villegagnon, who had formely been Vice-Admiral of Brittany. Locating on an island in the Bay of Rio de Janeiro, which he named "Coligny" and fortified against the Portuguese, he set about founding a great French colony there. He had himself served the Jesuits in spiriting Mary Queen of Scots away to France, despite English vigilance. Afterwards he professed himself to be a Protestant. Sending back for more colonists, he asked that ministers of the Reformed faith be sent, both to minister to the colony and to plant the faith among the Indians. It was in response to this call that the first Protestant missionaries, Richer and Chartier, were appointed by the city of Geneva, November 17, 1556. Almost shipwrecked off the coast of Brazil, at length they landed, March 7, 1557, at Rio de Janeiro, rejoicing in the prospect of planting the Reformed Church in the Western Hemisphere. At their first service, Psalm 5 was sung and the sermon was based on Psalm 26. March 21, 1557, for the first time the Lord's Supper was observed. Their high hopes were, however, soon to be rudely dashed. For it was not long before Jesuit influence, developing

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within the colony, led the governor finally to expel these missionaries. The work among the native people was of too short duration to leave any permanent result. "Their barbarism, cannibalism and spiritual dullness," Richer wrote, "extinguished the hope" of Christianizing them. This little company of colonists furnished the first South American martyrs to the truth as it is in Christ. Bortel, Vermiel and Bourdon were hurled from a high rock into the sea. John Boles, who made his escape to the mainland, after preaching to the Indians in the vicinity of St. Vincente, was thrown into prison by the Jesuits, and after eight years was himself put to death.

Three and a half centuries afterwards, when in January, 1910, in Rio de Janeiro, the General Assembly of the Presbyterian Church of Brazil was formed, the commissioners repaired to the very rock on the island in Rio de Janeiro Bay where the early Protestant witnesses were strangled and cast into the sea in January, 1558, and there raised to heaven once more Psalm 5, and on that sacred spot they prayed: "O God, give us Brazil for Christ. To this end bring together in thy peace all Christians in the land; unite their hearts and lives as in one church for the evangelization of Brazil." Then and there they "resolved to establish an orphanage in Larras and to open a foreign mission in Portugal, lest the church forget that her mission is missions."

Other Early Protestant Missions

In 1559, three years after Calvin's missionaries were sent from Geneva, the first Protestant king of Sweden, Gustavus Vasa,

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sent missionaries to Lapland, but little was accomplished until the following century among those worshipers of the Aurora.

About the same time in England a minister named Master Wolfal accompanied the great discoverer Frobisher on an expedition to reach China by a route to the north of America. It was to preach the gospel to the people who might be found on the way, that Wolfal went along. As the expedition failed to find the route sought, the purpose of Wolfal's mission was not realized.

The Missionary Spirit Tested

Could the church be expected to carry out these same principles under any and all circumstances? When transplanted to a wild region, where physical energy is largely absorbed in the struggle for existence, would the missionary spirit still persist?

The Presbyterian Church in U. S. A.

The whole history of the Presbyterian Church in the United States of America goes to show that the "chief end" of her existence from the first has been to fulfill her mission to the world.

Missions in the First Presbytery: 1706

The very first meeting of the first Presbytery, which assembled in Philadelphia, in March, 1706,[1] resolved "that every minister of Presbytery use means to supply in neighboring desolate places where a minister is wanting, and an opportunity for doing good offers." At the same meeting, the following overture was considered, "that the state of the frontier settlements should be

[1] See "Journal of the Presbyterian Historical Society," March, 1905, p. 23.

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taken into consideration and missionaries be sent to them, to form them into congregations, ordain elders, administer the sacraments and direct them to the best measures of obtaining the gospel ministry regularly among them.[1]

The First Synod: 1717

When the three Presbyteries of Long Island (embracing the province of New York), Philadelphia (embracing East and West Jersey and so much of Pennsylvania as lay north of the Great Valley), and New Castle (including all other churches then existing), combined to form the first Synod of Philadelphia, meeting September 17, 1717, one of its first acts was missionary. On its records is found this resolution, "that we are all agreed to unite our endeavors for spreading the gospel of Christ in these dark regions of the world, viz., the provinces of New York, the Jerseys, Pennsylvania and the territories of Maryland and Virginia." At succeeding meetings of the synod, "supplications" were sent to the churches of Great Britain and Europe to assist in carrying forward the work. Even during the War of Independence, when the country was overrun by hostile tribes, and savages terrorized the people, Presbyterian missionaries were still being sent forth.

First Foreign Mission Projected: 1774

The subject of missions to the heathen outside of the American colonies was first brought to the attention of the General Synod of the Church in 1774 through a proposal of Rev. Ezra Stiles, "to concur with and assist in a mission to the African

[1] "History of the Presbyterian Church in America," p. 91.

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tribes." The war of the colonies for independence, however, interferred with the carrying out of the high-minded proposal.[1]

The First General Assembly: 1789

The very first General Assembly, meeting in Philadelphia, in 1789, took steps which resulted the following year in the formation of a Committee on Missions. It enjoined the four synods which composed it—viz., Philadelphia, New York and New Jersey, Virginia and the Carolinas—to provide and recommend two missionaries each, and to take up collections for their support. Settled pastors, as well as young ministers and licentiates were enjoined to go forth on "excursions of benevolence" into adjacent regions and sometimes to distant parts. At this time no other religious body in America was carrying on any systematic missionary enterprise other than that of the Methodist circuit-rider. A little later, Connecticut Congregationalists sent missionaries to those who had emigrated to New York and Pennsylvania.

Synod of Pittsburgh a Missionary Society: 1802

In 1802, the Synod of Pittsburgh organized itself into a missionary society, which, while turning its attention mainly to home missions, had the foreign field also in view.

The United Foreign Missions Society: 1817

No sooner had the home mission work crystalized into permanent form than the foreign mission spirit burst forth. In 1817, the "United Missions Society" was formed, on initiative taken in the General Assembly of the previous year. Its object was defined to be, "to spread the

[1] William Henry Roberts, D.D., LL.D., Stated Clerk of the General Assembly.

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gospel among the Indians of North America, the inhabitants of Mexico and in other portions of the heathen and anti-Christian world." President Monroe and Colonel McKenney, who was then Superintendent of Indian Trade, were the prime movers in forming this society. It was interdenominational in scope, the Dutch Reformed and Associate Reformed churches uniting with the Presbyterian churches. In 1826, the combination was still further extended by joining with the Congregationalists and others in the American Board of Commissioners for Foreign Missions, which had been inaugurated in Massachusetts in 1810, and aspired to be the one national and interdenominational agency for foreign missions.

First Presbyterian Foreign Missions Society: 1831

In 1831, by action of the Synod of Pittsburgh, the foreign missions stream cut once more a denominational channel in the formation of the "Western Foreign Mission Society," the purpose of which was to recognize "the church in her very organization as a society for missions to the heathen." This society sent missionaries to the Indians in the West and, also, the first missionaries abroad to Africa and India in 1833, and to China in 1837. Its far-reaching policies prepared to way for the Board of Foreign Missions. Indeed, in 1828, several years before the organization of the "Western Foreign Missionary Society," an overture had been adopted by the General Assembly, reminding the Board of Missions of the powers vested in it

to establish missions not only among the destitute of our own country, or any other country, but also among the

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heathen in any part of the world. It is, therefore, submitted to the discretion of the Board of Missions—so ran the overture—to consider whether it is expedient for them to carry into effect the full powers which they possess.

Whereupon the Board appointed a man to go to Greece, but he declined; it attempted to establish a mission in Buenos Ayres, but without success. Thereafter it confined its attention to home missions. But the foreign mission spirit of the church continued to assert itself, until at length it found expression in the formation of the first distinctively Presbyterian Foreign Missionary Society, "to fulfill the duty which we owe to the heathen of our own and foreign lands." This action of the Synod of Pittsburgh marked an epoch in the history of the Presbyterian Church and led logically to the creation of the Board of Foreign Missions, in 1837, and to all the wonderful sequel of the subsequent history.

(For Part Second of Session One, see page 217.)

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POINTS FOR DISCUSSION

AIM:—*To show the genius of the Presbyterian Church and her attitude in relation to the aim and plan of Christ to redeem the world.*

What providential purpose for the rest of the world is seen in the circumstances which brought our forefathers to America?

Had you been among the leaders in the early days of the Presbyterian Church in America, how would your attitude have differed from theirs in reference to missions? On what grounds could you have justified postponing missionary measures?

For the sake of consistency what changes in the tenets of their faith would rejection or neglect of the missionary obligation have involved?

What fundamental principle prevailed in determining the place of missions in Presbyterian polity?

How do the motives and methods which obtain in your own church compare with those set forth in the New Testament?

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SESSION TWO—PART FIRST

THE FIELD AND AGENCIES

The field occupied by the Presbyterian Church when first founded in America was vastly different from that of to-day. In this country the total population at the opening of the seventeenth century numbered not more than five hundred thousand. Even at the latter end of the eighteenth century, when the General Assembly was formed, the census showed but forty-two hundred and eighty white people in all the region between Kentucky and Canada, west of Pennsylvania to the Mississippi, and the entire population of the country was not greater than that of New York City alone to-day. The tide which was to flow westward with ever-increasing momentum during the following decades, had as yet scarcely commenced to stir. In all the sparsely settled regions of the Atlantic seaboard, the Presbyterian Church had but two hundred and fifteen congregations with ministers, and two hundred and four without, the whole number of ministers at that time being but one hundred and seventy-seven. The entire membership in 1800 aggregated only twenty thousand.

Facing Adverse Conditions

The infant church in America faced pressing problems at home. The struggle for existence involved in subduing the wilderness, in developing a basis of subsistence and in

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meeting the heavy strain of war with Great Britain, taxed all resources to the limit. Only the most spiritual type of religion could resist the materializing effect of such a test.

The deterioration of the frontier settlers was a subject of frequent anxiety to the presbyteries, synods and assemblies of early days. They mourned the widely spread infidelity, the indifference to and neglect of religion, the drunkenness, dueling, gambling, profanity, fighting and lust that kept in a ferment of moral filthiness and social disorder the long line of frontier reaching from the Carolinas to the Ohio. A type of character described by its possessors as "half-horse, half-alligator, rip-roaring, fire-eating, whip-my-weight-in-wildcats" dominated many sections.

That type has persisted. Our later missionaries knew something of it, and still know, although our generation is seeing the passing of the old-time frontier. But the rapidity with which modern civilization sweeps over modern border settlements gives such aberrant forms of society a far more evanescent life than in those earlier times. True, the day was to come—indeed, the day had already dawned upon that Assembly—when a power mightier than all bands of iniquity should sweep along that border, like the "rushing mighty wind" of Pentecost, and revolutionize the character of the people. But ere the great revival of 1800, and until its divine work of reconstruction had been wrought, the absorbing struggle for existence, the greed for land, the unlicensed freedom of the frontier, the unchecked carnival of depravity fostered by demoralized soldiers and the outcasts and criminals of Europe and the East who had fled for refuge to western solitudes, reared an appalling barrier against the holy toils of the missionary.[1]

The wonder is that under such circumstances our

[1] "Centennial of Home Missions."

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forefathers had the firm faith and far-seeing vision to obey the Great Commission and project the mission of the Presbyterian Church to the uttermost part of the earth.

At Home: Church Extension

When, in the General Assembly of 1802, the nascent spirit of missions, which from the very first had characterized the Presbyterian Church, took organic form in the Standing Committee of Missions, the whole system of boards that has subsequently evolved was anticipated. Evangelization, education, publication, with specialized effort to reach the Indian and negro, all these were here in embryo.

It was natural that the first development of the missionary spirit should have been in the direction of church extension, and, indeed, for the first half century, attention was mainly concentrated along this line. The early records indicate that with much land to be possessed the chief obstacle lay in the attitude of many pastors who were "sensitive on the subject of the invasion or cession of their legitimate domain." But "in every case the fears which had made the reverend judicatories pause were disappointed in the mutual growth of the mother churches and their flourishing daughters." [1]

About the middle of the eighteenth century, a tide of desirable immigration, consisting mainly of small farmers and linen weavers from the north of Ireland and well-to-do Hollanders, gave a fresh impulse to the growth of the church in every direc-

[1] Webster's "History of the Presbyterian Church."

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tion. Members multiplied and new presbyteries were constituted.

The Board of Missions

As the several synods developed, they undertook to carry on missionary work within their respective bounds, until at length, in 1816, the Board of Missions was organized by the General Assembly and this responsibility was for a time centralized. Even after this, in 1817, the Synod of Ohio notified the General Assembly that it had organized its churches into a missionary society, and permission was asked to retain all moneys collected within its own bounds to be administered for missionary purposes. This was granted. In recent years, fourteen of the stronger synods have assumed the same function, relieving the Board of Home Missions to this extent of the responsibility for church extension. The duty of helping dependent churches, however, continues even yet to be a very important part of the work of the Board of Home Missions, especially in the newer parts of the country.

Work for the Indians

It was fitting that the missionary spirit of the church should early reach out to the Aborigines. As early as the first decade of the eighteenth century, the churches of Scotland had shown interest in the American Indians, and when the society in Scotland for Propagating Christian Knowledge was organized, in 1709, one of its objects was to support work in behalf of the Red Men. In 1741, a Board of Correspondents connected with the society in Scotland was established in New York, and turned its attention to the Indians on Long

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Island, sending as the first missionary to work among those of the Shinnecock tribe, near Southampton, a member of the Presbytery of New York, Rev. Azariah Horton.

In 1767, the Synod of Philadelphia took action as follows:

> The Synod, laying to heart the unhappy lot of many people who at present are brought up in ignorance, and that they and their families are perishing for lack of knowledge, who on account of their poverty or scattered habitations are unable without assistance to support the gospel ministry among them; considering also that it is our duty to send missionaries to the frontier settlements, who may preach to the dispersed families there and form them into societies for the public worship of God; and being moved with compassion toward the Indians, especially those immediately under our care, who are extremely poor and unable to teach their children to read or to instruct them in the knowledge of the Holy Scriptures, have resolved to attempt their relief, and to instruct such as are willing to hear the gospel.

Steadily through the succeeding years, this work continued to grow. Originally in charge of the Foreign Board, it gradually passed over to the Home Board, the last of it being taken over in 1893. In 1908 it developed into a distinct department of the Board of Home Missions, and was put in charge of a special superintendent. This department now coöperates with similar departments in fourteen other denominations, with a view to reaching the more than fifty thousand Indians in the United States who are still without Christian instruction, as well as those among whom the church

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is at work. The Indian population of this country increased from two hundred and sixty-six thousand eight hundred in 1900 to three hundred and fifty-five thousand in 1910. Among them there are now one hundred and fifty congregations of the Presbyterian Church in the United States of America, with nearly nine thousand communicants and a Christian community of over twenty thousand. Of almost a hundred ministers in charge of these churches, about half are Indian.

The Negro Early Cared for by the Church

Before any of the boards of the church had been created, special effort on behalf of the negroes was carried on by the General Assembly's Standing Committee on Missions. One of the most successful missionaries in the service of that committee was a negro, Rev. John Chavis. A white missionary, Rev. John H. Rice, early devoted himself to work among the negroes in the slave states. This work was committed, at the close of the Civil War, to the Freedmen's Board, which now has some four hundred churches and missions, with upwards of twenty-five thousand communicant members.

Specialization of Functions

As the frontiers of the nation extended, the church heard the challenge to move forward and occupy every part. Our home mission leaders have been the pathfinders from the first. While the task has been essentially one—to extend the kingdom throughout the world, both near and far—yet as the work has grown, different functions have developed and the following boards have been created, viz.:

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Home Missions	1816
Education	1819
Foreign Missions	1837
Publication and Sabbath Schools	1838
Church Erection	1844
Ministerial Relief[1]	1855
Freedmen	1865
Aid for Colleges	1883

The boards which have to do with education are tributary to the whole work, supplying the leadership which is so essential for the ministry of the churches and the missionary enterprise, both at home and abroad. The several boards carrying on missionary work in America, while to some extent they may overlap, yet in the main supplement one another. The Board of Foreign Missions carries on, abroad, all lines of work done through the other boards in the homeland.

Sabbath-School Work

The Board of Publication and Sabbath-school Work, with its missionaries and colporteurs, working for the most part in the newer sections of the country, goes ahead like the sappers and miners of an army, and establishes Sabbath schools, which ere long evolve into fully organized churches. Of seven hundred and thirty schools established and one hundred and eighty revived within a single year, one hundred and sixteen developed into church organizations, of which seventy-three erected buildings valued at one hundred and seventy-three thousand dollars, being ninety-three per cent of the total amount expended by the Sabbath-School Board for the year; this, surely, is a

[1] The Sustentation Fund, approved by the General Assembly in 1909, is now united with Ministerial Relief.

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substantial return upon the investment, if viewed merely from a material standpoint.

Church Erection Filling an Important Part

When the way has thus been opened by the Sabbath-School Board and the time comes for church organization, the Board of Home Missions gives the needed direction; and when a church building is required, then the Board of Church Erection does its part. Since its organization, in 1845, the Board of Church Erection has helped nearly ten thousand churches with grants and loans to the extent of about six and a half million dollars. Three fourths of the grants now made go west of the Mississippi, and about half of this number go beyond the Rocky Mountains. The average amount granted is eight hundred and fifty dollars.

Board of Home Missions

The work of the Board of Home Missions is many sided. As the self-supporting synods have assumed the responsibility for church extension and for some other aspects of the work within their own bounds, the Board of Home Missions has been free to reach out into other fields and to develop new departments.

On the Farther Frontiers

With the widening of our national domain, the home missionary has planted the outposts of the church farther and farther afield. Away north in Alaska, Christ has been proclaimed, until our churches there now enroll some fifteen hundred communicants, with more than one thousand children in the Sabbath schools. In Cuba, at two score centers, the membership now approaches two thousand. In Porto Rico there are schools and

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two hospitals; the number of communicants is even greater than in Cuba and the Sabbath schools enroll some twenty-five hundred.

Mountaineer, Mormon and Mexican

In 1878, provision was made for putting forth special efforts through the Woman's Board of Home Missions, on behalf of certain other neglected classes, viz.: the mountaineers of Kentucky, North Carolina and Tennessee, the Mormons and the Mexicans. This work has been for the most part in schools; hospitals have in some cases followed and churches have, likewise, developed.

Departments Developed

New conditions have called forth new departments. The Department of Church and Labor, established in 1903, aims to bridge the chasm between the laboring classes and the church, by means of conferences, interchange of fraternal delegates between labor organizations and official gatherings of the church, and Sabbath afternoon mass meetings; a press bureau is also conducted, through which syndicated articles appear in several hundred periodicals weekly. A correspondence course is conducted for the purpose of making the pulpit more effective in its approach to laboring men. An active propaganda against the saloon is likewise carried on. In New York City, the Labor Temple, situated in the midst of a cheap Bohemia, where dance halls, saloons, theaters and brothels abound, has been used as a laboratory for experimenting in methods to reach the non-church-going masses. Amongst some thirty appointments a week, perhaps the most important is the Open Forum, following

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a sermon on a week-night. The lead of the Presbyterian Church in this effort to reach the laboring classes has been followed by other denominations.

The Department of Immigration, which in 1908 grew out of the Department of Church and Labor, has since November, 1910, been conducted as a distinct department. In some forty important centers, in connection with a score or more of different presbyteries, organized efforts are made to bring these strangers within our gates under Christian influence. Greater New York and vicinity, with its population of more than five millions, is the principal laboratory in which experiments with this class have been carried on. Within the bounds of New York Presbytery alone, there are seventeen such centers, chief among these being the American Parish, on the upper East Side of New York. The director lives in the neighborhood of the parish. He serves as pastor of the East Harlem Presbyterian Church, in 116th Street, and directs all the work comprised in the parish, namely, Hungarian work at East Harlem, in the new Church of the Holy Trinity, 153d Street (Bronx); the Italian work at 106th Street; the Church of the Ascension and the Friendship Neighborhood House at 118th Street.

The Department of Church and Country Life aims to ascertain the needs of the rural communities and to relate the church to them so as to supply those needs and promote better living every way. To this end inductive studies of conditions are carried on and institutes are held to qualify men for carrying out the program prepared under the leadership of the department.

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In the mining and lumber camps, also, itinerant evangelists maintain religious services for more than ten thousand workers in the Central Northwest, distributing tons of magazines and other good literature annually. Amongst the half dozen or more missionaries who are carrying on this work, Frank Higgins is perhaps the best known; the story of this work is told in "A Man's Christian," by Norman Duncan. Of more than thirty thousand men in the forests of Minnesota alone, it is said that not over half hear the gospel. Where there are so many pitfalls for the boys of these camps, the church may well provide substitutes for the saloon, "the blind pig" and similar evil resorts.

Work for Jews has been undertaken, but as yet has extended to but a few centers. At Hope Chapel and the East Harlem Church, New York City, Sabbath schools for Jewish children are successfully conducted. A beginning has also been made at Northern Liberties in Philadelphia and at the Second Presbyterian Church in Baltimore.

The Work Abroad

The Board of Foreign Missions carries on upon twenty-eight fields abroad all the various lines of work which are conducted by the other boards in the homeland. This work has been undertaken in different lands in order as follows:

Africa	1833
India	1833
Siam	1840
China	1844
Chinese and Japanese in U. S.	1852
South and Central America	1859
Japan	1859

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Laos	1867
Syria	1870
Persia	1871
Mexico	1872
Korea	1884
Philippines	1899

Our Distinct Responsibility Abroad

In its twenty-eight different fields there are not fewer than one hundred million non-Christian people dependent absolutely upon the Presbyterian Church in the United States of America for the gospel. In 1906, the Board of Foreign Missions entered upon a thorough survey of its several fields, with a view to defining the distinct missionary responsibility of the Presbyterian Church in the United States of America. While aware of the many considerations which must needs modify any statement of this sort, the Board of Foreign Missions reached the conclusion that our responsibility may be considered to be no less than this:

Africa	5,000,000
Central America	500,000
South America	10,000,000
China	40,000,000
India	18,000,000
Japan	4,000,000
Korea	6,000,000
Mexico	2,500,000
Philippines	2,000,000
Persia	5,000,000
Siam, Laos, etc.	5,000,000
Turkey	2,000,000

And yet, in Siam and Laos, with adjacent territory where the same language is spoken and where in the providence of God the Presbyterian Church has

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been called upon—by reason of the friendly attitude of a Buddhist government—to bear the missionary responsibility virtually alone, the population dependent upon us for the gospel is fully three times as many as was supposed when the above estimate was made. It may, likewise, be underestimated in some of the other countries.

(For Part Second of Session Two, see page 222.)

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POINTS FOR DISCUSSION

The Field and Agencies

Aim:—*To set forth the scope of the task undertaken by the Presbyterian Church and the provision made for accomplishing it.*

What conditions determined the lines along which the Presbyterian Church first moved out to fulfill her mission?

How is church extension related to missions?

How do the several agencies carrying out the mission of the church in the homeland supplement each other? How would you obviate overlapping?

What constitues the common denominator of Home and Foreign Missions? What the differentia?

Outline a tour of inspection of our fields abroad. How would you prepare for such a tour?

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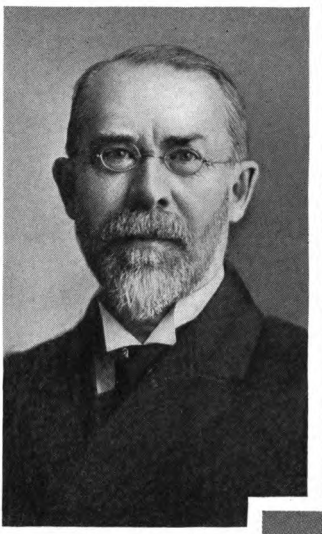
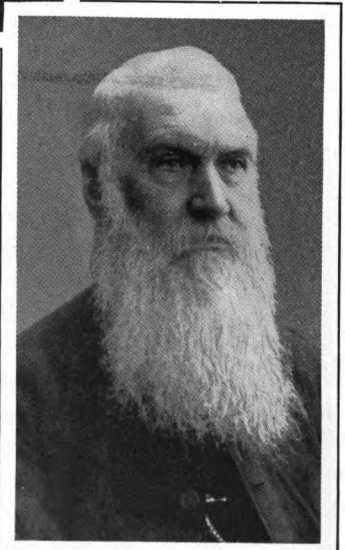


REV. SHELDON JACKSON, D. D.
who introduced the reindeer into Alaska



REV. CHARLES W. FORMAN, D.D.
Pioneer of Christian Education in Punjab, India

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SESSION THREE—PART FIRST
THE FORCE

The real apostle—the one sent forth—is the missionary; the true apostolic succession is traced along the line of missionary service. Since the Master confers the greatest gifts of his grace upon those who follow him most fully, the missionaries, who carry out his great commission, constitute the most shining galaxy among all his servants. The Presbyterian Church has ever set great store upon an educated leadership and has spared nothing in order to develop the very best. From among her choicest sons and daughters her missionaries have been chosen to pioneer the work of the church, alike in the homeland and beyond the sea. Since the first American Presbyterian missionary was commissioned, in 1741, there has been an unbroken succession of noble men and women who have devoted their lives unreservedly to this supreme service. They have been the flower of the church, both in character and ability. They have set a high standard for those who follow in their train. The missionaries now on the field, feeling increasingly the pressure of widening opportunity and ever-growing demands, are more and more insistent in their urgency that the standard be set higher still. "Send us better men; send better men than we are; only the best the church has will suffice," they say.

The Real Apostolic Succession

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Yet it would seem as though the church had given of her very best to this service from the very first.

The "Cloud of Witnesses" at Home

It is an inspiration to review the long line of our missionaries who have gone forth during the seventeen decades since our first American Presbyterian missionary was consecrated to this great undertaking. Space permits of presenting only a few typical instances.

John Eliot, Pioneer

Long before the infant church in America had taken on organic form, missionary work had been begun among the pagan aborigines. John Eliot, "a Presbyterian by conviction and the forerunner of the labors of the Presbyterian Church for the conversion of the heathen world," came to America in order to find a field where he could not be handicapped by the fact that he was a non-conformist. His was the first voice of an American Presbyterian crying in the wilderness, "Make ye ready the way of the Lord."[1] He was a graduate of Jesus College, Cambridge, arrived in Massachusetts in 1631, where he devoted more than a dozen years to acquiring a complete mastery of the Algonquin dialect spoken by the Indians of Massachusetts Bay. He made an excellent grammar and a complete translation of the Bible—the first Bible printed in America. After attempting to work over a wide area, he adopted the policy of colonizing his converts in villages, apart from heathen influence, where native missionaries could be trained and sent out. "The history of the Christian church does not contain," says John Fiske,

[1] William Henry Roberts, D.D.

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"an example of resolute, untiring, successful labor superior to the work of John Eliot, apostle to the Indians."

Azariah Horton, First Missionary Sent by Presbyterians

The first missionary sent by American Presbyterians was Azariah Horton, commissioned by the Presbytery of New York at its meeting in Newark, in 1741, to work among the Shinnecock Indians on Long Island. He had been called to a promising parish, but the case of the Indians near Southampton was pressed upon him by correspondents of the Scottish Society for Propagating the Gospel, so that he was prevailed upon to relinquish the call and enter upon this untried mission. When he began his work, the great revival was in progress and he soon baptized thirty-five of the Indians. He, however, had many discouragements and met with little further success. There were but four hundred Indians altogether on the island. In May, 1742, Horton was at Smithfield, Pa., where he spent a fortnight preparing the way for the coming of David Brainerd to work among the Indians on the Delaware. He gave up his mission in 1753 and became pastor of the Battle Hill Church, at what is now Madison, N. J. The Shinnecock Church exists to this day, although the tribe is small.

David Brainerd, Apostle to the Indians

In 1744, David Brainerd was appointed a missionary to the Indians of New Jersey and Pennsylvania. Brief as was his career, it was exceptionally brilliant. Born April 20, 1718, orphaned at eight, converted at thirteen, educated at Yale, ordained to the

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ministry by the Presbytery of New York, meeting at Newark, he set forth in the summer of 1744 on his "important embassy." He had long entertained "the hope of being sent to the heathen afar off, and of seeing them flock home to Christ." Expecting to go to the Forks of Delaware, "he took leave of his friends as though never again to meet on earth. He turned a deaf ear to insistent calls to become minister of the church at East Hampton, Long Island, and again at Millington, Conn., near his native place." His response was, "Resolved to go on still with the Indian affair." He labored, first, at Kaunaumeek, in the woods between Albany and Stockbridge, afterwards at the Forks of Delaware, and then at Crosswicksung, N. J., where the most notable spiritual results appeared, sufficient to convince an atheist that the Lord was there. Within the first year he was able to say: "What amazing things has God wrought in this space of time for this poor people! What a surprising change appears in their tempers and behaviours! Morose and savage pagans transformed into agreeable, affectionate and humble Christians! their drunken and heathen howlings turned into devout and fervent praises to God! It is remarkable that God has so quickly set up his visible kingdom among these people." Brainerd gave himself with abandon to fulfill his mission, enduring hardness, foregoing family and friends. "Having to lie out at night and being without an ax, he climbed a young pine tree and with his knife lopped off the branches for a shelter from the dew. His linen was wringing wet with

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sweat in the night, and he awoke scarcely able to sit up." Traveling on horseback, he rode more than fifty miles in a single day. Thinking mistakenly that he would have no occasion in his work among the Indians for the estate which his father had left him, he planned to spend it in educating young men for the ministry, and he carried out that purpose. He acquired three different Indian languages in carrying on his work. His preaching was with great power. His Indian hearers were brought under deep conviction of sin, sometimes falling on their faces in agony, crying for mercy, as he preached Christ to them. He was preëminently a man of prayer, sometimes spending whole nights on the mountainside, like his Master. He died at the early age of thirty, in the home of Jonathan Edwards, at Northampton, Mass. The record of Brainerd's life stirred Henry Martyn to go as a missionary to the Moslems of Persia, was one of the influences that led William Carey to India, mightily moved Robert Murray McCheyne to set in motion the mission to the Jews and continues still to inspire men with the prayer passion and the spirit of missions.

John Brainerd, His Brother's Successor

John Brainerd, in 1744, took up the work of his brother David, and continued to reap from the seed he had sown. "He was cheered by the access of Indians from distant parts, by the awakening of the unconverted, hopeful additions to the church and the Christian behavior of those converted under his brother's labors. Most of those converts adorned their profession." In 1751, he had "special success," and

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the year following had forty families near him and thirty-seven communicants. In seven years, at least forty had been savingly converted, where there was a population of not over two hundred, old and young, Brainerd's salary was fifty pounds, or two hundred and fifty dollars. In 1755, he was dismissed from the mission to preach as a probationer for settlement at Newark. At the request of the governor of New Jersey, early in 1758, "though tenderly affected with the case of Newark congregation," he resumed his mission to the Indians. In accordance with the advice of the synod and in consideration of the great importance of the Indian mission, he readily and generously "gave up a very comfortable settlement for hardship and uncertainty and scanty support." The annuity from the Scottish Society was discontinued, and in 1761 synod allowed its missionary one hundred and fifty pounds out of the general collection. He had charge of two Indian congregations with one hundred and twenty families and continued the work until his death in 1781.

Samuel Doak, Pathfinder

Among our early frontier missionaries, Samuel Doak, of whom a sketch is given in Roosevelt's "Winning of the West," is typical. "He came from New Jersey and had been educated at Princeton. With the vigorous energy which marked the true pioneer's spirit, he determined to cast his lot in with the frontier folk. He walked through Maryland and Virginia, and, driving before him an old, gray flea-bitten horse, loaded with a sack full of books, he came down along blazed trails to the Holston Settlements. The

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hearty people among whom he took up his abode, were able to appreciate his learning and religion as much as they admired his adventurous, indomitable temper; and the stern, hardy, God-fearing man became the most powerful influence for good throughout the whole region of the southwest. In 1777, he founded the first church in Tennessee, 'Salem Church,' near Jonesboro, and built the first log high school, which developed into Washington College, the first educational institution in the southwest.

"Those men of a century or more ago and their faithful wives were old-fashioned in their views and utterances of Bible truths. Yet they lived and wrought their duty after a fashion that never grows old, for they maintained and illustrated the eternally new facts of Christian love and zeal for the highest good of the world. They clung to the old confessional words 'goodness' and 'mercy' and 'compassion' in presenting the divine love. But never did men and women more thoroughly than they interpret, in their lives of single-hearted devotion to Christian service, the fundamental law of Christ that requires us to love our neighbor as ourselves. If to spend their days in toil and their nights in watching; to endure hardship and perils in the wilderness, in the forest, in the cabin, in the face of savage Indians and hostile or unsympathetic countrymen; if to be often in hunger, and always in poverty; to burn with fever, shiver with ague and ache with rheumatism; if to separate themselves from the delights of civilization and the

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haunts of learning; to labor much and to earn little; to give forth their whole energy, skill, care and culture, in order to elevate, bless and save their fellows; and at last to die in penury and leave their widows and orphans a legacy to Providence—if all that be to know and feel and teach and live the truth that 'God is love,' and that man's highest duty is to love God wholly and to love one's neighbor as himself, then, those old-fashioned, doctrinal-preaching, catechism-teaching evangelizers of the American wilderness are not unworthy examples for the men and women of this generation. Still they are teachers of that charity, 'the greatest thing in the world,' at whose feet we, even in this age, whose glory is its great charities and whose banner cry is love, may humbly sit." [1]

Jedediah Chapman, Assembly's First Missionary

The first missionary commissioned by the General Assembly was Jedediah Chapman, who was appointed in 1800. He was "authorized to employ catechists for the instruction of the Indians and colored people, and other persons unacquainted with the principles of our holy religion."

Marcus Whitman, True Patriot

Marcus Whitman, the medical missionary who saved Oregon to the United States, was a Presbyterian elder. In 1836 he and his bride, with Rev. H. H. Spalding, also recently married, under appointment of the American Board of Commissioners for Foreign Missions, left New York to carry the gospel to the Cayuse Indians, traveled thirty-five hundred miles,

[1] "Centennial of Home Missions."

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much of the way over buffalo trail, and established a mission on the Upper Columbia, near where Walla Walla now stands. On the way out, when the party reached the divide between the Mississippi Valley and the Pacific Ocean, they spread their blankets, raised the American flag, read a chapter from God's Word and took possession of the land "in the name of God and the United States." Of this scene the historian, Barrows, says, that along with the historic scenes of Balboa at Panama and the Pilgrims at Plymouth Rock, there should be a place for the picture of these home missionaries, kneeling around the open Book, with the American flag floating overhead. Six years later, when making a professional call at one of the posts of the Hudson Bay Fur Company, Whitman learned that a plan was under way to bring in English colonists from the north and possess by occupation the country which belonged to the United States of America by right of discovery. Quietly stealing away, he rode back by night to his mission station, packed one pony and mounted another, bade his wife good-by and set out on a six-months' horseback ride of four thousand miles across the continent. To avoid hostile Indians, he made his way southward, over snowy mountains, past Salt Lake, Utah, to Santa Fé, New Mexico, thence over a thousand miles of plain to St. Louis and on to Washington, where he arrived March 3, 1843, just one day before the adjournment of Congress. President Tyler, misled by false reports, believed the country beyond the Rocky Mountains to be but a

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barren, worthless desert. Even Daniel Webster, then Secretary of State, regarded the Rocky Mountains the natural boundary of the nation. A treaty was being negotiated which Whitman thought was to exchange Oregon for certain fishery rights in Canadian waters. It was just at this juncture that the missionary in buckskin, who had unexpectedly emerged from the Far West, arrived at Washington.

The day after his arrival at the Capitol, he appeared before President Tyler and his cabinet. Who was this John the Baptist from the wilderness, this rugged-looking Daniel Boone, who poured forth the prophetic wisdom of a statesman, with an eloquence glowing with patriotic fervor? Never before had such a man appeared before that august body. In closing he cried, "Gentlemen, stay your hand or you lose an empire." "But it lies beyond an impassable barrier," said Webster. "Sir," answered Whitman, "in this also you have been deceived. I have taken a wagon across those mountains; there is no barrier there that civilization will not overleap. The natural boundaries of our young republic are the two mighty oceans that wash our shores, and over the whole domain from the Atlantic to the Pacific there should be but one flag. Locomotives will yet cross those mountains and the tide of civilization will roll over them and spread over the golden slopes beyond! Gentlemen, stay your hand! What I have told you of that wonderful country is true. I have imperiled my life and ridden four thousand miles to get the facts before you in time! All I ask is six months to prove my words. Give me that time and I will lead a colony of a thousand souls across the plains and through those mountain gates to the paradise beyond!"

"Dr. Whitman," said the President, rising and grasping his hand, "I admire your lofty patriotism and your dauntless spirit. Your frozen hands and feet attest the truthfulness of your statements. You need no further creden-

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tials before this body. Your request is granted. Oregon is not yet ceded to Great Britain, and I do not think it will be."

The rest of the story is soon told. The indomitable Whitman went forth, lectured, wrote, printed, worked night and day, roused the country, raised his colony, started a great tide of emigration rolling westward, and six months later led his caravan of a thousand men, women and children, with their flocks and herds, through the mountain gates of our sunset coast, and planted the Stars and Stripes over Oregon's land!

The closing chapter in Whitman's life is a mournful tragedy. Four years later, he and his wife were cruelly murdered by the Indians whom he gave his life to redeem, and so to the luster of his magnificent patriotism was added the shining crown of a Christian martyr! But the West enrolls his name among her noble heroes, nor will his admiring countrymen ever forget him. Oregon has honored his memory by giving his name to a county, and the church has given his name to a Christian college there, from whence go forth strong young men and young women imbued with the high and noble spirit. A monument stands on the spot where he fell, and not long since a beautiful memorial was dedicated in the city of Tacoma by the loyal women of the West to the memory of his heroic and devoted wife.[1]

Pioneers of the Pacific Coast

Of those who at a later period pushed their way to the Pacific Coast, Rev. Edgar P. Hill, D.D., speaking at the Home Missions Centennial celebration, gave this graphic picture:

The home missionaries of the Pacific Northwest have been plunging into the forests, picking their way along the trails of the miners, burying themselves for months

[1] George Lawrence Spining, D.D., in "The Westminster," June 25, 1904.

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at a time in isolated places far from the main lines of travel. They have sacrificed without a murmur. They have won the respect of the backwoodsmen, who hate shams. They have not feared to declare the whole counsel of God to men who did not want to believe that the gospel was true. I wish you might know some of our home missionary soldiers—your home missionary soldiers—whose heroisms are rarely heralded abroad and who have no martial music to inspire them to battle. Let me introduce you to some of them. Here comes one swinging up the street on his pony; his long ulster is covered with mud; he has on rubber boots that come to his hips. His white necktie has got around under his ear. His face beams with such joy as danced in the eyes of the Seventy when they returned to the Master. The hand that grasps yours is not dainty and white, like that of the fashionable preacher who spends his forenoons over his books and his afternoons over the teacups. It is rough and brown and strong. He has ridden thirty-five miles, through the mud, since seven o'clock this morning. Yesterday he went to a little church off in the foothills, built the fire, rang the bell, conducted the service, superintended the Sunday school, led the singing for the Christian Endeavor Society, and preached in the evening.

Here is another, who has just returned from a trip through the "cow" counties. Last Tuesday you might have seen him on a stage with his felt hat drawn down over his eyes trying to catch a few winks of sleep between jolts as he drew near the end of a journey of one hundred and eighty miles from the railroad. On Wednesday he went with a local missionary from store to store to raise money for the coming year. In the evening he told the Old Story of Calvary to a rough crowd that filled the little church to the doors. Thursday he moved on fifty miles, and preached to men who had not heard a sermon in twenty years. Last year he traveled by stage and horseback and boat a distance of twenty-seven thousand miles, and was with his family thirty-seven days out of the three hundred

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and sixty-five. Here is another. He knows every trout stream within twenty-five miles of his station, can kill a deer every shot at fifty yards, and preach six nights in a week without getting tired. An anarchist in his town, hearing that President McKinley had been assassinated, said, "I'm glad of it; he ought to have been killed long ago." When this home missionary heard what his townsman had said, he went to the anarchist's store, looked the man straight in the eye, and said: "My friend, I understand you said this morning that you were glad our President had been shot. You ought to be ashamed of yourself. I want to tell you that if I ever hear of your saying such a thing again, I'll give you the worst thrashing you ever had." The anarchist looked the preacher over a moment, as if noting the broad shoulders and the meaning of the steady gray eyes; then he apologized, and said he would never say such a thing again. That is the way our home missionaries sometimes preach the gospel of patriotism.[1]

No sooner had gold been discovered on the Sacramento, in 1848, and the tide of adventurers started toward the Golden Gate, than Presbyterian missionaries were on their way thither in quest of those who had gone in quest of gold. That same year Dr. Sylvester Woodbridge went out and within a few months organized the first Presbyterian church on the Pacific Coast, at Benicia. Rev. Albert Williams followed within two months, and in May, 1849, established the first Presbyterian church in San Francisco, with six members. That very month, Rev. James Woods was leaving New York City and it was not long before he had the honor of erecting the first house of worship in the State of California. These "three W's," as they are affec-

[1] "Centennial of Home Missions."

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tionately called, began the laying of the foundations on which has since arisen the splendid superstructure of Presbyterian work along our whole Pacific coast.

Those pioneers were made of good stuff. One of them, Brier, when asked by the Board secretary where he wished to go, replied, "Give me your hardest field"; he was sent to California. Often the experiences of these missionaries were somewhat exciting.

One of them on being shown to his room at the hotel, noticed a hole in one of the windowpanes at the head of the bed. "How did that get there?" asked the preacher. "Oh," replied the landlord languidly, "a man was shot in that bed yesterday." It was a common thing to hear the remark: "We are having a very quiet time. No one has been killed for a week. It is time we had a free fight and some funerals." It took men of grace and grit to move calmly through such scenes, and, looking into the faces of men who thought no more of shooting down a man than a dog, to tell them that they were on the swift road to hell. The synodical missionary for so many years, Thomas Fraser, swept his eye over his vast field, which, as some one has put it, extended from San Diego to the North Pole, and directed his troops like a trained general. Going down into the chaparral and sage brush and gravel of southern California, he found a little settlement composed largely of Spaniards, where some Presbyterian work had been begun and abandoned. Writing back to the Board he said, "There are places which the Presbyterian Church must take and hold, regardless of expense, as England holds Gibraltar." Back came the word indicating a commingling of skepticism in the field with confidence in the man. "If you begin that work, it must be on your own faith, not on ours." The work was reorganized. In a few years new people began to pour in.

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A fifty-thousand-dollar church was built. Colonies were sent out to form new organizations.[1]

Sheldon Jackson, a Real Bishop

Sheldon Jackson was dedicated from infancy to the service of the Lord. Born May 18, 1834, graduated from Union College and Princeton Seminary—where he studied with Daniel McGilvary, and Jonathan Wilson, of Laos; Samuel Rankin Gayley and Charles Roger Mills, of China; Augustus Broadhead, of India; Robert Hamill Nassau, of Africa; and Ashbel Green Simonton, of Brazil—he offered himself in 1857 to the Presbyterian Board of Foreign Missions for service, preferably in Syria or Siam or South America. He was sent, instead, to work among the Choctaw Indians, in the Indian Territory. Small of stature, he had, according to his own statement, "an iron constitution, with the exception of dyspepsia," but he succumbed to a virulent malaria, and before long was compelled to withdraw from that region and from the Foreign Board. It was not long, however, before he accepted the commission of the Home Board to become the virtual bishop of a vast diocese. In 1869, as Superintendent of Home Missions for the Presbyteries of Des Moines, Missouri River and Fort Dodge, he had charge of the work in northern and western Iowa, Nebraska, Dakota, Montana, Wyoming and Utah, "or as far as their jurisdiction extends," although the presbyteries did not assume responsibility for the support of himself or his fellow workers. Later Colorado, New Mexico, Arizona, eastern Nevada, Idaho and Alaska were

[1] "Centennial of Home Missions."

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added, and his field then included all of the West from Iowa to Nevada, from Mexico to Canada, with the addition of Alaska, comprising 1,736,829 square miles, or about one half of the area of the United States at that time. Within ten years he occupied and organized a church in every strategic center of the Rocky Mountain region. Within his territory were all the Mormons, nearly all the Mexicans and most of the Indians of the United States. Realizing that the hope of reaching these classes was through their children, he set about enlisting the Presbyterian women of the nation to establish Christian schools among them, and the formation of the Women's Board of Home Missions followed. Mr. Jackson started and for ten years conducted "The Rocky Mountain Presbyterian," a monthly illustrated paper, to promote the work under his care. When the small stipends of his many missionaries were insufficient for their support, he raised tens of thousands of dollars for their relief, as well as for assisting frontier settlements in erecting church buildings.

Heroic Service in Alaska

It makes one's blood tingle to the finger tips to know of the noble men and women who have gone to the far Northland with the blue banner of Presbyterianism just beneath the flag of the cross. Away up within the Arctic Circle went young Dr. Marsh with his bride, where the monarch whose throne is of ice and in whose dark chamber flashes the Aurora, built about them great ramparts of snow and for nine long months shut them in. Gambel and his wife, on the way to their lonely station on St. Lawrence Island, found graves in the depths of an Arctic sea. At Juneau and Wrangle and Skaguay

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and Nome and the rest, our home missionaries are at work endeavoring to lay deep and strong the foundations of a great empire.[1]

Among the Woodsmen

Of those who carry on our work among the men of the lumber camps in the northwest, one, in a recent report, writes:

It is most gratifying these years to notice the change of sentiment in the camps, in fact in all of northern Minnesota, toward this work. Lumbermen who once thought it was a joke now beg us to go to their camps, and everywhere among the men in the camps the missionary receives the warmest welcome. In such towns as Nemidji, Tenstrike, Blackduck and many others I could mention, where but a few years ago law and decency were laughed at, saloons open night and day, wide-open gambling on every hand, men drugged, robbed and some even put to death, if one dared to raise his voice against such awful conditions he was laughed at and called a fanatic. To-day the wide-open policy is a thing of the past in Minnesota. No more roulette wheels, faro tables and poker games, with runners-out steering the men to the game. No more do we find the men drunk for weeks lying on sawdust floors or in "snake rooms" or kicked into the gutter and told to "take a tie-pass" out of town. To-day law and order are respected, and everywhere as one goes through the camps one can hear the men and the companies praising the change.

But the missionary work has only begun. We must now go forward and develop it. We should have at least ten men in Minnesota and simply scores of them on the great Pacific coast. I am told it is conservative to say there are to-day over five hundred thousand men working in the forests of our land. And how they have been neglected! Everywhere the logging companies are willing that the missionaries shall go to their camps, and every-

[1] "Centennial of Home Missions."

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where the missionaries find a warm welcome among the men. Only once in the seventeen years I have been in this work have I been refused admittance, and then not by the company, but through the prejudices of a man who had no sympathy with Christian work. Some years ago I felt that the most effective missionaries for this field would be the men converted in the camps; at present six of the workers are converted lumberjacks.

In the stampede of 1897-98 to the Klondike, in the Nome rush of 1899-1900, our representatives were among the first on the ground.

Dr. Lindsley, a Pastor with Vision

Long before the discovery of gold on the Yukon turned the attention of the world toward Alaska, the Presbyterian Church was establishing missions, training the natives, and building up its splendid industrial plant in Sitka. For many years, Dr. Lindsley, of the First Presbyterian Church of Portland, bore upon his heart the needs of the Alaskan Indians. In 1869, when William H. Seward was returning from the North, the eager pastor met the Secretary in Victoria and talked with him concerning the people of the newly acquired territory. He organized the first American church there. He secured the money and materials for the first church building that was erected in Alaska, and up to the day of his death was keenly interested in all that pertained to the natives of the North. To him rightly belongs the title of "The Father of Alaskan Missions."

John G. Brady, the Missionary-Governor

The President of the United States brought honor to himself when he called to the highest office in that vast empire a man who went forth as humble home missionary of the Presbyterian Church, Governor John G. Brady.

Time would fail to tell of other heroes of faith among our early home missionaries,[1] such as Gideon Blackburn, pioneer of the Old Southwest; Thomas

[1] See "Home Mission Heroes: A Series of Sketches."

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Smith Williamson, pioneer among the Sioux; James Hoge and David Rice and David Badger, of Ohio; Father Dickey, of Indiana; David Lyon, of Minnesota; Lancet G. Bell and A. K. Baird, of Iowa; John W. Allen and Salmon Giddings and Cochran, of Missouri; Daniel Baker and Henry S. Little, of Texas; George F. Whitworth, of Oregon; Timothy Hill, of Kansas—"father of western synods"; Thomas Frazer, of California; and many more. These all, in faith unfailing and labors abundant, "wrought righteousness, obtained promises" and set an example to all who follow in their train.

Samuel John Mills, Jr.

Of that notable group of young men who came forth from the Haystack Prayer Meeting, in 1810, to become the vanguard of American foreign missions, the foremost was Rev. Samuel John Mills, Jr. Ordained a Presbyterian minister in 1815, he volunteered under the American Board of Commissioners for Foreign Missions for service in Africa, but died at sea in 1818, at the age of thirty-five.

First Attempts Abroad: Theophilus Parvin, South America

In connection with an attempt, made under the direction of the Board of Missions, to establish a mission in South America, in 1827, Rev. Theophilus Parvin, of the Presbytery of Philadelphia, went to Buenos Ayres, intending to support himself by teaching and carry on missionary work. He was appointed Professor of Greek and English in the local university, but soon resigned this position so as to be free to devote his entire time to ministerial work. Afterwards he established an academy for

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boys and another for girls; all the while he preached regularly. He formed a Sabbath school, also a Bible society and a missionary society. After the arrival from Scotland of a minister named Brown, who settled in a community of Scotch immigrants about twelve miles from Buenos Ayres, an attempt was made to form the "Presbytery of Buenos Ayres." The whole undertaking, however, before long ended in failure and disappointment, Mr. Parvin burying his wife and returning home in broken health.

Acting under the authority of the overture adopted by the General Assembly in 1828, the Assembly's Board of Missions appointed a man to go to Greece, but he declined.

First Missionaries to Africa

John B. Pinney and Joseph W. Barr, both graduated from Princeton Theological Seminary and ordained by the Presbytery of Philadelphia, were to have been sent out together by the "Western Foreign Missions Society," their destination being Western Africa and eventually Central Africa. Their vessel was to sail to Liberia from Norfolk, Va., and thither immediately after their ordination both proceeded. On the way Barr arranged to hold a public meeting at Petersburgh and to preach in Richmond the following Sunday. On Saturday night he was suddenly seized with cholera and died within a few hours. Pinney was detained for several months in hope of finding another man. None appearing, he set out alone. It was not long before Messrs John Cloud and Matthew Laird, together with a young colored man, James Temple,

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were sent out to reënforce the mission. In a little while, however, African fever had laid low three of the four Americans, and the colored man had retired, leaving Pinney alone once more. When it was known that of forty-four men and thirty-five women sent to Sierra Leone by the English Mission Society between 1812 and 1830, the average term of life on the field had been but two and a half years, forty-four deaths occurring within the first year and serious illness much of the time, it is not strange that doubt was felt as to the wisdom of sending white men to Africa. For some years negroes were sent, but with rather unsatisfactory results. Then for a time the sending of white missionaries ceased. The first efforts in Africa were no more encouraging than that in South America had been. Yet, in due time our mission, established by missionaries of the American Board in the Gaboon district a decade later, was to become the fruitful work which it is to-day. We do well to keep green the memory of those early missionaries whose lives, like grains of corn, falling into the ground, do not abide alone.

First Missionaries to India

That same memorable year, 1833, in which the first African missionaries went forth, Rev. William Reed, of the Presbytery of New Castle, and Rev. John C. Lowrie, of the Presbytery of Huntingdon, with their wives, sailed to India, arriving in Calcutta, October 15. The day these missionaries sailed from Philadelphia aboard "The Star," Rev. S. Irenæus Prime, who lay on a sick bed at Princeton at the time, tells how the boys of the Theological Seminary aroused him with their

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shouting. On inquiring the cause, he was told, "Lowrie is off for India."

Rev. John C. Lowrie

John C. Lowrie was one of the three sons whom Hon. Walter Lowrie, one of the founders and the first secretary of the Western Foreign Mission Society, gave to the work on foreign fields. He was born in Butler, Pa., December 16, 1808. He sailed for India, May 30, 1833. His term of service in India was short. Within a month after reaching Calcutta, his wife, who was ill before leaving America, died. In 1836, soon after the arrival of Rev. John Newton and Rev. James Wilson, Mr. Lowrie was obliged because of failing health to return to America, and, not being permitted to return, he became Assistant Corresponding Secretary of the Board of Foreign Missions. In 1865, he was made Moderator of the General Assembly. He is the author of "A Manual of the Foreign Missions of the Presbyterian Church." Even in the short time that he spent at Lodiana, Punjab, where our first mission station in India was established, he made indelible the impression of his fine character.

Rev. William Reed

William Reed, born in Mifflin County, Pa., in 1802, graduated from Jefferson College and studied three years at Allegheny Seminary. He sailed with John C. Lowrie for India, May 30, 1833, arriving at Calcutta in October following. His health failing, he sailed for Philadelphia, in July, 1834, and dying on the twelfth of August, was buried at sea in the Bay of Bengal;

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of him his colleague wrote, "Even the short course alloted to him was spent in the best way."

Rev. John Newton

John Newton set out for India in 1834, and, commencing with work for the Sikhs, at Lodiana, in 1835, he labored with wonderful patience for fifty-six years. Not long after his arrival, Mr. Lowrie was invited by Ranjit Singh, "The Lion of the Punjab," to found a school in Lahore, but he refused to do so, unless permitted freely to witness for Christ. After he had been entertained by the king for several weeks, and rich presents had been pressed upon him—a horse, silk and other goods, jewelry and money, amounting in all to more than one thousand dollars—he surprised his royal host by refusing to receive any of them for himself, although he finally consented to pass them over to the mission treasury.

In 1849, after the annexation of the Punjab by the British and the establishment of stable government by a Board of Administration, Mr. Newton, in response to the call of Henry Lawrence, proceeded to Lahore, accompanied by Charles W. Forman, and established our mission there. A powerful preacher in the vernacular as well as in English, winsome in personality, humble, straightforward and devotedly loyal to Christ, he mightily influenced the people among whom he worked. His reading of part of the first chapter of the Acts, on the occasion of the Lahore Missionary Conference in 1865, so impressed a fellow missionary of the Church of England, as to lead him to say long afterwards, "The impression made by his merely reading a few

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verses has not been effaced by almost thirty years." Another missionary said of him, "He was one of the holiest and best beloved men the Punjab has ever seen." That every one of his six children—four sons and two daughters—returned to India as missionaries, is the best tribute that could possibly be paid to his character and service.

Of that noble succession of more than twenty-five hundred missionaries who within these last two or three generations have gone to the ends of the earth as our representatives, it is only possible here to add a typical instance or two from each of the principal fields. Even of these, space permits of little more than meager mention.

Charles William Forman

Charles W. Forman was the pioneer of Christian education in the Punjab, where now his name is perpetuated in "Forman College" at Lahore. He was a native of Kentucky, a graduate of Princeton Seminary. He sailed for India, August 11, 1847. In a province over which John Lawrence had ruled, it was said by a notoriously anti-Christian newspaper during the early part of his last sickness, "No foreigner has ever entered the Punjab who has done so much for the country as Padri Forman Sahib." Of his children, three sons and two daughters were given to missionary work.

Isidor Lowenthal]

In the audacity of faith with which our mission to India was projected, its boundaries were extended until, by 1856, the very frontier of Afganistan was reached and a station opened at Peshawur. There was sent to

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that remote post, a Polish Jew born in Posen, Rev. Isidor Lowenthal, who had a most romantic history, having been obliged to flee from Poland because of his liberal political views. He was converted by the example and conduct of a minister in Wilmington, Del., who took him in on a cold, wet night and secured for him a position as tutor at Lafayette College. He was a man of iron will and unresting intellectual power, and although he was shot through a mistake by his own watchman at Peshawur, when he was but thirty-eight years of age, and after only seven years in India, he had already translated and published the whole New Testament in Pushto, and had nearly completed a dictionary of that language; he could preach with facility in Pushto, Persian, Kashmiri, Hindustani and Arabic, besides being an accomplished musician and mathematician. If he had lived, he might have carried the gospel to Kabul and on to Persia. The money for this attempt to reach the Afghans (fifteen thousand rupees, or five thousand dollars) had been given by Major Conran, an earnest Christian British officer. With Mr. Lowenthal's death, the attempt was given up.

James C. Hepburn, M.D., set out, in 1841, as a medical missionary to Siam, was detained at Singapore to work among the Chinese in the Straits Settlements and after working at Macao and Amoy, returned home in 1845; after gaining a lucrative practice in New York City, in 1859, he went out to Japan, where he worked for thirty-five years compiling the

James Curtis Hepburn

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first English-Japanese dictionary and grammar. He translated many tracts and hymns, and the Westminster Confession into Japanese, was the first translator of the Bible in Chinese, served as President of the Meiji Gakuin, our academy and theological school in Tokio, taught and preached the gospel, and all the while kept on with his medical practice. "Mine has not been an eventful life," he wrote to the Board in 1900, "but a calm, quiet and pleasant one, in which I have been conscious always of having been under the guidance, protection and teaching of a most loving Friend, who unseen has been always near and whom I hope ere long to see." In 1905, on Dr. Hepburn's ninetieth birthday, the Mikado conferred on him the Decoration of the Imperial Order of the Rising Sun, in recognition of his great services for Japan. His benevolence, though always large and sometimes trespassing on his means, was so unostentatious that few suspected its extent; the whole sum received from the second edition of his dictionary, amounting to several thousand dollars, was devoted to the building of a spacious addition to the Meiji Gakuin. He was in his ninety-seventh year when the summons came that called him home.

Daniel McGilvary

Daniel McGilvary was born in North Carolina, in 1828. He received his early education in North Carolina and his theological training at Princeton. After a pastorate of one year, he sailed for Siam, March 11, 1858. From Petchaburi, where he was stationed for six years, he became interested in the Laos

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people, and in 1864 he, with his bosom friend, Jonathan Wilson, obtained permission to make a tour of exploration in the north, which resulted in the establishment of the Laos Mission, and the assignment of Dr. McGilvary and Dr. Wilson to Chiengmai. For forty-three years, at Chiengmai, Dr. McGilvary labored among the Laos, by whom he was greatly beloved; the name by which he was everywhere known was "The Great Teacher." Evangelism was his ruling passion, and even when over eighty, he still went on his evangelistic itinerating, spending several months in this work during each of the two seasons before his death, which occurred in August, 1911. Dr. McGilvary laid, also, the foundations of the medical work, which is now represented by hospitals, dispensaries and a leper asylum. He and Mrs. McGilvary started schools which have developed into self-supporting primary schools and high schools, culminating in a full-fledged college, with plans also taking shape for a theological seminary and a medical college. He opened the work among the Muso, in North Siam, and among the Kamu, another illiterate Hill people living in the French States. He has very truly been called "The Apostle to the Laos."

Jonathan Wilson, Psalmist of Laos

"Father Wilson," as he was lovingly called by all who were near him, was all his life long the "Jonathan" to Dr. McGilvary, from the day they first met in Princeton Seminary in the Class of '53. Both responded together to the clarion call of Dr. House, of Siam, for recruits. Dr. Wilson turned for a

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time to meet an emergency in work among the American Indians. When the two unexpectedly met in the old Foreign Mission Rooms at 23 Center Street, New York, to the question, "Where are you going?" one responded, "To Siam," and the other, "So am I." Together they took the long voyage of one hundred days to Bangkok, and in time together they explored Laos and later occupied it, working together there for over half a century. Dr. Wilson was a poet and musician, and he gave to the church the Laos hymnal. Strangely enough, it was not until he was three-score and four years of age that his muse awoke and he began to sing, writing the hymns of the church in a foreign tongue. It was suffering and sorrow that brought out the music, for he admitted to his friend near the close of his life, that when he stopped to think of himself, "there was never a time when he was not conscious of pain or some discomfort." Yet he labored on, making music all the while, until he was eighty-two, and setting a whole people to singing. At his own request, his body was laid to rest at last like the ordinary people of the land—with no coffin, but wrapped in white muslin and placed in a low uncovered frame of wood—so that he might come in touch with the "sweet earth," between the grave of a little son of his faithful cook and a Laos friend. Never were so many flowers seen at a funeral in the Laos land before.

John Livingston Nevius

John Livingston Nevius was born in New York State, in 1829. He was graduated from Union College and Princeton

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Seminary. In 1853, he went to China, and for ten years he did not read an English book. He spent a very busy life in making books, itinerating, teaching in the Theological Seminary at Hangchow, and in many other ways. In 1871, he removed to Chefoo, where he took up extensive literary work. He was Moderator of the Missionary Conference of four hundred and thirty missionaries at Shanghai, in 1890, after which he had his furlough and from it returned to Chefoo, but only for one year's work. He died at Chefoo, October 19, 1893. His spirit is shown in his words, "For myself, I have learned that God's ways are different and infinitely wiser than mine; that it is better to follow than to take the lead; and that there is need to pray, not only that we may be used as instruments in God's work, but that we may be kept from marring it." Dr. Nevius advocated a type of church, apostolic in its simplicity, such as has since been widely reproduced in Korea.

Calvin Wilson Mateer

Calvin Wilson Mateer was famous, not only as an educator, but as an author and translator. He was graduated from Jefferson College and from Western Theological Seminary. He sailed from New York to China in company with his wife and Hunter Corbett and his wife, in 1863, reaching Chefoo in January, 1864. After his retirement from Shantung Christian College, he devoted himself almost wholly to literary work. His knowledge of the Chinese language was extraordinary. He prepared many textbooks and other volumes in

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Chinese, writing some himself and translating others.

Henry Harris Jessup

Henry Harris Jessup, a graduate of Yale University and of Union Seminary, first went out to Syria under the American Board. He became identified with every department of Christian work as carried on by the missionaries at Beirut; educational theological, editorial, evangelistic work, the drudgery of translation, all, were familiar to him. In 1870, when the Syria Mission was transferred to the Presbyterian Board, he was elected a secretary of the Board, but declined to give up his active mission work. He served as acting secretary when on furlough in 1883. He has left a monumental record of the Syria work in his autobiography, "Fifty-three Years in Syria."

George Paull, Leading the Way into Africa

George Paull, in 1865, opened the first station occupied on the mainland of Africa, Mbade, at the mouth of the Benito River, one hundred and ten miles north of the equator. Mr. Paull died within one year after reaching Africa. He was one of those many heroes among the missionaries of the church who, although not made conspicuous before the world, yet have done their work with finest fortitude and have not held even life dear unto themselves. He had a love for the souls of men which quailed at no sacrifice, however great. Of him it was said by one of his classmates:

> I have read of the heavenly mindedness of Edwards and Payson and Martyn and Brainerd, and of the single-

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ness of their devotion to the cause of God; but I never witnessed a living illustration of such exalted attainments in the divine life until it was my privilege to be the hourly companion and friend of George Paull.

Adolphus C. Good

Adolphus C. Good went to Africa, September, 1882. He was stationed at Gaboon, until transferred to Batanga, in 1892, when he undertook the work of interior exploration. The climate was most unhealthy and he suffered much from African fever. Passing entirely through the forest belt, he selected the first inland station, a hill about seventy miles from Batanga, sixteen hundred feet above sea level, called Efulen. A second station was located at Elat, seventy-five miles east of Efulen, but before it could be opened, Dr. Good, while planning further journeys, was taken with fever and died. In addition to his explorations, he found time to do translating work and the other usual duties of the missionary. Besides his direct missionary work, he was an untiring entomologist. On one of his journeys, he came in contact with a village of Dwarfs, and through the account of this people which he wrote for "The Church at Home and Abroad," Miss Margaret MacLean, of Glasgow, became very deeply interested in the work. The spirit of his life is well expressed in his own words, "If this journey shall open a road for the light to enter this dark region into which I have penetrated a little way, I shall never regret the toil. I know that treasure must be expended and lives sacrificed if this region is to be evangelized; but with the diffi-

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culties and perplexities in full view, I urge that we take up this work."

George W. Chamberlain

George Whitehill Chamberlain was born in Erie County, Pa., August 13, 1839. He went to Brazil in 1862 after being advised that a sea voyage would give relief to his eyes. He joined the missionaries, Simonton and Blackford, in work in Rio de Janeiro and Sao Paulo, and was appointed by the Board of Foreign Missions in 1866. He died in September, 1902, after a long and useful life of service in Brazil. He may be justly called the builder of churches and the founder of schools. He truly gave himself to the work of winning Brazil for Christ.

Long Terms of Service

Not a few of our missionaries on the foreign field have served over half a century: In Syria, Mrs. C. V. A. Van Dyck, sixty-six years; Mr. William Bird, fifty-six years; Rev. Henry Harris Jessup, fifty-four years; Rev. William Jessup, more than fifty years, and Rev. Samuel Jessup, a full half century mark. In India, Rev. John Newton, fifty-six years; Rev. Charles W. Forman, forty-six years; Mrs. R. G. Wilder, sixty years. In Laos, Rev. Daniel McGilvary, fifty-one years, and Rev. Jonathan Wilson, fifty-one years. In Japan and adjacent fields, Dr. J. C. Hepburn, fifty-one years. Most of them served until death. In China, Dr. W. A. P. Martin, with more than sixty-one years to his credit, is still at work. When the missionaries come back for furlough, they are usually impatient to go back before their time is up.

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Distribution of Present Forces

Of the present missionary force of the church, the Board of Home Missions reports:

In Cuba	25
In Porto Rico	50
In Alaska	20
Among Indians	150
Among Mexicans	83
Among Mormons	96
Among Mountaineers	139
Among Foreigners	60
	623

The Freedmen's Board reports:

Ministers who preach only	138
Ministers who preach and teach	85
Ministers who teach only	17
Laymen who teach	23
Women who teach	295
	558

The Board of Publication and Sabbath-School Work reports:

Missionaries	122
Colporteurs	21
	143

The Board of Foreign Missions has over eleven hundred missionaries, distributed as follows:

(1) *Geographically:*

Africa	54
Latin America	96
Asia	934
Islands	44

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(2) *By Religions,* working among

Moslems	100
Buddhist	150
Hindu	160
Roman Catholic	180
Confucianists	300

Besides missionaries from America, there are more than forty-five hundred native pastors, catechists and other workers employed in our missions abroad.

Qualifications of a Missionary

With such an apostolic succession to set the standard high, it is not strange that our Boards make the requirement more and more rigid in dealing with candidates for this holy and exacting service. It is, of course, not to be expected that the volunteer just preparing to put on the armor should begin at the point to which the veterans had attained when they laid it down. Nor can any one missionary, be he new or old in the service, be expected to combined in himself the physical endurance of a Hunter Corbett or Sheldon Jackson; the intellectual acumen of a Calvin Mateer or a Charles Forman; the social culture of a Henry Jessup; the spiritual power of a David Brainerd or George Paull; the administrative ability of an Ashbel Green or a Walter Lowrie. Yet with the growing demands of so vast and varied an enterprise, the highest grade of qualifications must be required of all candidates for missionary service, both at home and abroad. Indeed, the missionaries themselves are more and more insistent in their demand for quality; they say, "Send us better men; send better men than we are; only the best the church has will suffice."

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Hence the standard is held higher and higher. The missionary must first of all be possessed of undoubted spirituality; he must be prayerful and have a genuine passion for winning others to the Saviour. He must be in the best sense cultured, considerate of the feelings of others, willing to yield his judgment to that of the majority, free from pride and over-sensitiveness, tidy in appearance, systematic, studious, persistent, tactful. There are two classes, especially, that are utterly disqualified for the Home Mission field, says "the Mushing Parson," of Alaska, Rev. S. Hall Young, viz.: "babies" and "bigots"; there is no place for those who cannot fearlessly face danger or patiently endure hardness as good soldiers; from this service, also, are debarred all those whose cast-iron creed and "holier-than-thou" bearing separate them from others. This applies no less upon the foreign field.

Preparation for Missionary Work

The candidates for missionary service should seek the most thorough preparation possible: ministerial candidates should take the full work in the seminary, doctors should not curtail their medical course. Musical ability is a great aid in reaching the people. Missionaries who are to engage in educational work should have special training. There should be such a grasp of the theory of education as shall enable a teacher to adapt universal principles to the conditions with which he must deal. For industrial work, also, special fitting is essential. Also candidates should take a thorough course in the English Bible and its use in evangelistic effort. They should

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also have some knowledge of the history, civil, political and religious, of the nations in general, and of the country in particular to which they are assigned. Reading should include biography, books on the organization of primitive and oriental society, on non-Christian religions, on missionary methods and pedagogy.

Source of Supply

The missionaries are recruited mainly from the denominational colleges west of the Mississippi. The center of the missionary supply and also of the ministerial supply in the United States is moving rapidly toward the West. Correspondence recently conducted with the seminaries of different denominations, including the Roman Catholic, shows that of six hundred and six students in the seminaries reporting, thirty-nine were from New England colleges, three hundred and fifty-three from colleges west of the Mississippi, twenty-one from colleges abroad. Of seventy-seven new Presbyterian missionaries who went out recently, fourteen were from New England, twenty-four from the Middle States and thirty-nine from states west of the Mississippi. The largest number came from Illinois; next in order was Kansas, then Iowa, Oregon, South Dakota, North Dakota, Washington, Nebraska, Texas, Oklahoma and Colorado. It is the denominational colleges that are furnishing the majority of our missionaries.

In June of each year the new missionaries who are about to start for the foreign fields meet at the headquarters of the Board of Foreign Missions, and

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for ten days are given every possible opportunity of getting in touch with the administration. In this way danger of misunderstanding is obviated. It is a rare company of rare spirits. They do not give the impression of being victims going to martyrdom, but rather, like ambassadors whom the King has highly honored.

Here are samples of the bright scintillations struck off on such occasions:

(On a doctor going to Persia)

"A doctor came out of the West,
Who was taller than all of the rest;
He encountered the Kurds,
Who in terse Persian words
Pronounced this big morsel the best."

(Two young people appointed to Siam)

"There was a young lady named Guy,
Who was young and petite and quite shy;
She got into a snarl
With a doctor named Carl
And off to Siam they did hie."

Recruits Can Best Be Enlisted Young

Most missionaries received in early years the initial impulse which took them to the field.

It was as a lad that David Livingstone, hearing Robert Moffatt's appeal, referring to the smoke of a thousand villages in which the name of Christ had not been heard, resolved to go. John Coleridge Patteson was a boy of twelve when Bishop Selwyn, back from the South Sea Islands, laid his hand on the little fellow's head and said to his mother, "Will

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you give me Coley?" When grown to manhood, Coley followed the bishop.

Rev. Henry H. Jessup, in his "Fifty-Three Years in Syria," tells how, in 1855, addressing the Sunday school of the First Presbyterian Church of Newark, he suggested to the children that they write down this resolution, "Resolved, that if the Lord will give me grace, I will be a missionary." On his return for his next furlough, he assisted at Newark in ordaining Rev. James S. Dennis to the ministry, whose mother told Dr. Jessup that after the talk to the Sunday school thirteen years before, her son had showed her his resolution. She said, "James, you are too young to know what you will be." "Yes," he replied, "I did not say, I will be a missionary, but 'if God will give me grace, I will be.'" "Surely," adds Dr. Jessup, "the Lord must have inspired me to make that suggestion when I made it, for Dr. Dennis has done more for missions than almost any man living. In Syria, where he labored for twenty-three years, he is beloved by all who knew him; and his Arabic works are classics in Arabic literature." Dr. Dennis is now a member of the Presbyterian Foreign Missions Board, and his monumental work, "Missions and Social Progress," is no less a classic than his works in Arabic.

It is in the Sunday schools and Young People's Societies mainly that the missionaries of to-morrow must be found to-day. Pastors, parents, teachers, hold the key to this rich store.

(For Part Second of Session Three, see page 229.)

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POINTS FOR DISCUSSION

The Force

Aim:—To enlist leaders to carry out the mission of the church at home and abroad.

If you were to invest $1,000 in supporting a missionary as your substitute, what qualifications would you want him to have?

What lessons are there for us from the examples of our great missionaries? (Assigned individually.)

What difference would our early missionaries find, if they were going out now?

In what way, if any, would you change the distribution of our forces with relation to (a) present-day needs, (b) non-Christian religions? What considerations would guide you in sending out new missionaries?

In what respects, if any, do you consider that the call to "go" differs from that to know and to send and to pray?

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SESSION FOUR—PART FIRST

THE FUNDS AND ADMINISTRATION

Origin of the Benevolences

The spirit of benevolence appeared at the very beginning of the Presbyterian Church in the United States of America. Her leaders had carried across the seas, like coals from off the very same altars of missionary fervor that had burned so brightly upon the Island of Iona and thence had spread the flame over Britain and far beyond. Of the dozen or more presbyters who composed our first church court, at Freehold, N. J., more than two centuries ago, all except one had come from Scotland or the North of Ireland. These men were themselves vitally missionary. First they had given themselves. They realized from the very outset, that the church which they were founding had a mission to all the world. Out of their deep poverty abounded the riches of their liberality.

First Missionary Funds Received from Abroad

Back of them stood their brethren on the other side of the sea, coöperating with them by gifts and prayer. There was an organization of ministers in London, led by Rev. Daniel Williams, D.D., a Presbyterian pastor, who was keenly interested in all missionary work. Beginning in 1692, he gave generously of his own means for such work and secured money from others for the promotion of Presbyterian work in America. It is in the library established by Dr.

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Williams, in London, that the records of the Westminster Assembly are preserved.

In 1709, the "Society for the Propagation of Christian Knowledge," in Scotland, sent funds for the support of the infant churches of the colonies and for work among the Indians of North America.

Thus the first missionary work of the Presbyterian Church in the United States of America was provided for by funds received from Great Britain. When this assistance was no longer forthcoming and further applications were refused, Rev. Thomas Reynolds, of London, sent assistance, to the amount of thirty pounds, or about one hundred and fifty dollars, annually from 1711 to 1713.

In the proceedings of the Synod of Philadelphia, in 1718, reference is made to an appropriation for the help of the First Presbyterian Church of New York City, out of a fund sent by the churches of Glasgow in response to "supplications."

First General Benevolence Collection: 1717

The Synod of Philadelphia was no sooner formed, in 1717, than there was felt the need to provide money for promoting the missionary work of the church, and "a fund for pious uses was begun, to which contributions were made by the congregations." This was designed to aid feeble churches, to assist in building places of worship and to relieve the widows of deceased ministers, thus anticipating at that early day, three of the present boards of the church. Collections were ordered to be taken in all the churches for benevolent work; the first general offering of this sort amounted to eighty pounds

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twelve shillings and twenty pence, or about four hundred dollars. This money went to aid the feeble churches in Delaware and Virginia, and in New Jersey and New York.

Synodical and Presbyterial Direction: 1767

In 1767, the Synod of Philadelphia, taking yet more definite action "with reference to the unhappy lot of many people brought up in ignorance, they and their families perishing for lack of knowledge"; considering, also, "our duty to send missionaries to the frontier settlements, and moved with compassion toward the Indians," ordered collections to be taken annually in all the churches.

Each presbytery was directed to appoint a treasurer, who should receive the money and report to synod, specifying the names of the congregations contributing. A synodical treasurer was, likewise, appointed, to keep account of and report all money received from the several presbyteries. It was "resolved that the synod each year during its session, should cause to be printed a full and fair account of the money received that year from each congregation; also of the disbursements of the money received the foregoing year, with an account of the purposes to which it was supplied; and that each minister of the synod be supplied with said printed accounts to communicate to his people, that they might have the satisfaction of knowing how their money had been used."

All this was twenty years before the General Assembly was organized.

It was a communication from the Trustees of the

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General Assembly that brought about the formation in 1802 of a Standing Committee for securing and managing the missionary funds. This afterwards developed into "The Standing Committee of Missions."

Formation of the Boards

Ultimately, with the expansion of the work of the church along all lines, it became necessary for the General Assembly to be relieved of details of administration, and, as the needs arose, the several boards were constituted. The principle regulating the boards in each instance was similar to that formulated when the Board of Missions was created, in 1826, viz.:

> For the purpose of enlarging the sphere of our missionary operations and infusing new vigor into the cause, your committee would recommend a change in the style and an enlargement of the powers of the Standing Committee on Missions. If, instead of continuing to this body the character of a committee, bound in all cases to act according to the instruction of the Assembly and under the necessity of receiving its sanction to give validity to all the measures it may propose, the Committee of Missions should be erected into a board, to report annually to the assembly, it would be able to carry on the missionary business with all the vigor and unity of design that would be found in a society originated for that purpose, and at the same time would enjoy all the benefits that the counsel and advice of the General Assembly could afford.

One of the Makers of the Administrative Agencies: Ashbel Green

There was one man who more than any and perhaps all others, should be given the credit for the foresight and thorough grasp of the situation which in that critical period molded the administrative policies and agen-

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cies of the Presbyterian Church in the United States of America. That man was Ashbel Green, pre-eminent among the earlier leaders of the church. He was born in Hanover, N. J., July 6, 1762, was graduated from Princeton College under the presidency of John Witherspoon in 1783, and soon after entered upon his twenty-five years' pastorate of the Second Presbyterian Church of Philadelphia, from which afterwards he returned to Princeton as president of the college. He is described as a gentleman of the old school, an intimate friend of George Washington. Of striking appearance, with florid complexion, regular features, prominent acquiline nose and wonderful dark eyes, gleaming brilliantly under shaggy brows, he retained almost to the end of his life the clerical wig and cue so common in his day, and his stately manners commanded reverence wherever he went. He filled with distinguishd merit every position to which he was called. As a writer and one of the pioneer writers of the church he wielded a ready and forcible pen and won a wide influence. In the church courts he was a faithful presbyter and a wise leader. As president for over ten years of Princeton College, he contributed largely to the permanent success of that institution, and earned as an educator the good degree that he attained in other fields. As a patriot, as a scholar, as an ecclesiastic and as the father of organized missions, he was preëminent among the men of his period, and takes rank as one of the great men of the Presbyterian Church. He was identified with its work from the beginning,

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and in every relation proved himself a devoted son and servant during his long career.

Of the Standing Committee of Missions, which the Assembly of 1802 appointed upon his report, he was made the first chairman, and so continued for ten and a half years, until he left Philadelphia for Princeton. As the committee had neither secretary nor Executive Committee, the laboring oar was in his hands. When, in 1822, he returned to Philadelphia from Princeton he found the Board of Missions, which had been created in 1816, greatly reduced in its funds and its activity almost paralyzed. He wrote an overture to the Assembly which stirred that body mightily, and led to the reorganization of the Board in 1826, with the distinct specification of powers to appoint an Executive Committee and a corresponding secretary, to prosecute missions, both domestic and foreign, and to pay missionaries, with no other restriction than that of making an annual report to the General Assembly. Of this reorganized board, Dr. Green was elected president and, also, chairman of the Executive Committee. For many years the meetings of the committee were held in his study. It was due in a large measure to his zeal, unfailing interest and wisdom that the board was matured into a new life, and started upon its career of noble Christian philanthropy. When the foreign missionary cause was differentiated from home missions and entered upon its career of world-wide evangelization, Dr. Green showed almost equal zeal in shaping its work. He also wrote the overture to the Assembly in 1803, on the education of

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pious youth, which was the germ of the Board of Ministerial Education and which led to the establishment of the first theological seminary of the church, located at Princeton. The plan of governing the seminary was the product of his pen. He was the first president of its Board of Directors, and retained that position to the end of his life. In the General Assembly of 1825 he moved the resolution which led to the establishment of the Western Theological Seminary at Allegheny. He was a member of all the boards or corporations of the church during his day, including the trustees of the General Assembly.[1]

Forerunners of Our Foreign Missions

It was not long until the church received a challenge to make yet another signal strike in advance. The call came soon after the organizing of the "Western Foreign Missionary Society," and it came in the form of an individual gift of one thousand dollars for foreign missions. It came from a layman, Hon. Walter Lowrie, who, together with Elisha P. Swift, D.D., had done most to lead the Presbyterian Church in the United States of America to assume corporate responsibility for carrying on foreign mission work. The gift was anonymous and for a long while it was not known who had given it. The amount was exactly that of the salary of the corresponding secretary of the Western Missionary Society, and was appropriated to this object according to the donor's wish, so that the

[1] Biographical sketch in Green's "History of Presbyterian Missions."

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secretary in securing support for the work might be free from at all seeming to be seeking his own salary. These two men—the one who made this generous gift and the one to whose support it was applied—loom large upon the horizon of that day, when the foreign missions work of the church was first taking definite form. Their portraits deserve a place alongside that of Dr. Ashbel Green, to perpetuate the memory of men who were among the most potential factors in developing the missionary administration of the church.

Hon. Walter Lowrie

Born in Edinburgh, Scotland, December 10, 1784, Walter Lowrie came to this country at the age of eight. He was brought up on a farm in Pennsylvania and assisted his father in a sawmill, to which afterwards a flour mill was added. He early united with the church. With a view to entering the ministry he made good progress in studying Latin, Greek and Hebrew, but at length was compelled to discontinue these studies and himself engage in teaching school. Prevented from carrying out his intention to enter the ministry, he was elected, in 1811, to the Senate of Pennsylvania, and after seven years' service there, was sent to the Senate of the United States. On the expiration of his term, in 1824, he became secretary of the United States Senate and served for a dozen years; until he resigned, in 1836, to become secretary of the Western Foreign Missionary Society, in succession to Dr. Swift. The following year, upon the organization of the Board of Foreign Missions, he became its

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first secretary and served for thirty-three years, until the infirmities of old age compelled him to resign, in 1868. He not only exchanged a lucrative position to take up one which was never sufficient to support his family and gave of his money to promote the work, but he, also, sent the first scientific instruments and the first printing press for our mission work in India; and, to crown all, he gave three sons to foreign missions, one to India and two to China, one of the latter meeting a martyr's death at the hands of pirates in the China Sea.

Rev. Elisha P. Swift

Elisha P. Swift was a lineal descendant of John Eliot. He was born in Williamstown, Mass., in 1792, was graduated at Williams College, in 1813, and at Princeton Theological Seminary, in 1816; he was ordained a missionary under the American Board of Commissioners for Foreign Missions, in 1817, but was prevented from going to the foreign field. After giving himself for a time to mission work in the West, he took a pastorate, first in Delaware, and at length, from 1819 to 1833, in Pittsburgh, the Second Presbyterian Church. During this latter period, he filled a large place in leading the Presbyterian Church to undertake her world-wide work. It was he who conceived the Western Missionary Society, drafted its constitution and became its first secretary.

Specialization of Functions

In the succeeding years the missionary and benevolent work of the church has continued to develop, until it has become a complex system, with highly specialized functions exer-

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cised through eight distinct boards and several standing committees of the General Assembly, together with almost as many auxiliary boards of the women of the church.

The Benevolence Budget

For years each board submitted an estimate of its own needs to the General Assembly, and these several estimates, after being scrutinized by the Finance Committee, were adopted by the Assembly. Then the various boards went to work, each in its own way, to raise what was required. Since the creation of the Executive Commission, in 1908, the budget has annually been prepared by a Committee of the Commission after conference with each of the several boards and permanent agencies. Taking into account what was contributed the previous year, the amounts required to meet actual necessities are determined. When the budget has been recommended to the General Assembly by the Executive Commission and passed, it is apportioned to the presbyteries and through these to the churches.

As a matter of fact, the budget includes only what is contributed through the congregational offerings, Sabbath schools, women's societies and other subsidiary organizations of the church, which amount to about sixty per cent of the gross income for our missionary and benevolent causes. The other forty per cent comes from individuals, special gifts, legacies and vested funds. What is included in the budget only, aggregates (for the year 1912-1913) $3,344,971, appropriated as follows, viz.:

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Board of Home Missions	$375,694
Home Missions through Woman's Board	371,003
Synodical and Presbyterial Home Missions	491,909
Board of Foreign Missions	840,590
Foreign Missions through Woman's Boards	459,769
Board of Education	78,483
Board of Publication and Sabbath-School Work	171,959
Board of Church Erection	76,585
Board of Ministerial Relief	127,926
Board of Freedmen	88,069
Missions for Freedmen through Woman's Board	85,993
College Board	141,986
Permanent Temperance Committee	35,000

Disparity of Gifts for Missions, and Church Maintenance

Adding what is contributed by individuals directly through the boards, the total amount contributed by living givers for the missionary and benevolent work of the church aggregates $5,987,268. Comparing this with the $17,969,160 expended for "congregational expenses," it is seen that only about one third as much is given for missions in all the world through the channel of the Presbyterian Church in the United States of America as is expended for the maintenance of the religious privileges of the members of this church and their families. It is quite possible that the basis of comparison afforded by the official records of the church may need considerable qualification. On the one hand, it is probable that a considerable amount may be included in the "congregational expenses" column which should more properly be reckoned as missionary outlay—as in the case of churches whose regular ministry within their own walls may be more for the benefit of the community than for their own communicant membership; or in the case of the support of

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church workers whose services are given largely to those outside of the church, while their support is included in congregational expenses. On the other hand, the amounts entered in the missionary and benevolence columns oftentimes include considerable sums which are given through channels other than those of the church. Sometimes the amounts reported for missions and benevolence are swelled by estimated values of boxes sent to missionary families and by expenses incurred for missionary speakers, literature and similar outlay.

While it may not be possible to arrive at an absolute basis of comparison, it is evident that the amount given for the mission of the church at large, is but a fraction of what is expended for the maintenance of our own religious privileges. So long as this is the case, we have not so much as reached even the Mosaic standard, "Thou shalt love thy neighbor AS thyself." How is the church to be brought to a worthier conception of her duty and privilege in this regard?

Two Ways of Raising the Budget

Two ways, in the main, are suggested for raising the budget. One, accommodating itself to human nature as is very commonly found within the church as well as outside, assumes that if only little enough be asked, it will be secured, it being considered better policy to ask less and get it, rather than ask more and fall short of that amount. The other, asserting faith in men as well as in God, would ascertain the actual present demands of the work and, appealing to the heroic, uncompromis-

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ingly insist upon the church rising to the full measure of her duty and privilege. It is upon the former basis that the budget has hitherto been based. Taking the actual contributions of the year before the last, a ten per cent advance is calculated, and this amount is apportioned to the presbyteries and on down to the churches. There are wide divergences of view as to the wisdom of the plan.

Difficulties of Apportionment

That apportionment is beset with practical difficulties, those are most aware who have labored hardest to carry it out. For, however much it may be insisted that the amounts apportioned are but the bare minimum, they are usually regarded as being actually the goal. To obviate, so far as possible, some of the main disadvantages, the presbyteries are urged, before passing the apportionment on to the churches, to take into account the following exceptional cases, viz.:

(1) Where churches for the year named included the contributions of two years.

(2) Where churches have received special contributions during the year which cannot be expected annually.

(3) Where churches have made an every-member canvass and hence have greatly increased their subscriptions the past year as compared with the year before.

(4) Where churches have made no contributions.

But even when all of these exceptions have been made, there remains that large class of churches which, while possibly giving something for each of the various causes, have not given at all according to their ability; indeed it is not improbable that the

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pastor himself may have put his hand into his own pocket, in order to meet the bare presbyterial requirements of the case or to obviate the shame in the several benevolence columns of the official records. If the nominal contribution of one dollar for a certain great cause, then be taken as the basis for a ten per cent advance and the church with its one hundred members, or it may be many more, be apportioned one dollar and ten cents for the ensuing year, the plan utterly breaks down and its absurdity becomes evident to all. In the case of the church which is moving on a high plane of intelligent Scriptural giving, supporting its own Parish at Home and Parish Abroad, the officers may well feel that apportionment would be not only of no help at all, but a positive hinderance.

Assessment Un-Presbyterian

Objection is made to apportionment, also, on the ground that it, in fact, amounts to assessment. The same ecclesiastical process that distributes the budget to the several synods, presbyteries and churches would logically, in order to be effective, extend still further, to the individual members, determining the share for which each one should be held responsible. This, in the last analysis, assumes the right of espionage; such invasion of personal liberty is stoutly resisted as being not Presbyterianism but popery.

The Essence of the Budget Plan

May not a good deal of the opposition that is raised to the budget plan be obviated, however, by distinguishing between what is of its essence and what is merely accidental to it? The essential elements in it are these:

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(1) That there be put before the churches in the unity of one budget the amounts required by the several boards and agencies of the church.

(2) That every individual member be asked to give weekly for the whole work, being left free to designate how his contribution shall be applied with reference to each of the several boards and agencies.

(3) That undesignated contributions be divided according as the session of each church may determine.

No General Benevolence Ratio

The right of the individual contributor to designate how his own gift is to be applied, and the right of the session of each church to apportion undesignated offerings according to its own judgment, are constitutionally safeguarded.

The Directory of Worship, chapter IV, section 3, states that "The offerings may be apportioned among the boards of the church and among other benevolent and Christian objects, under the supervision of the church session, in such proportion and on such general plan as may from time to time be determined. But the specific designation by the giver of any offering to any cause or causes shall always be respected and the will of the donor carefully carried out."

A Major Budget as Well as a Minimum

There was an action taken in the General Assembly of 1886, which has been variously amended from time to time, attempting to fix a proportion for the distribution of undesignated gifts. But many of the churches have not accepted that ratio and the General Assembly of 1912 declared, in adopting the report of its Executive Commission, that "it would not be wise even to attempt to furnish a system of percentages. . . . If any sys-

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tem is adopted, it should be made by the church itself for itself." It is thus made clear that there is no official ratio now in effect for the church at large. Hence, the responsibility of dividing contributions is thrown back upon the individual giver and the church session.

There can certainly be no question as to the advisability of first sitting down and counting the cost before beginning to build. A minimum budget based upon the actual previous expenditure made possible by the contributions of the church, is no doubt a very necessary and valuable criterion to regulate the appropriations of the administrative agencies for each ensuing year. But why not present to the church another and a very different budget, based not upon the church's response in the past, but rather upon the actual necessities and opportunities of the work at present? Of course no visionary dreams of "high finance" should be permitted to enter into such an estimate, but only real requirements. Such a budget would be a very different one from that circumscribed by the grudging niggardliness of preceding years.

The actual estimates of the missions on our foreign fields, made in the light of the present necessities of the work, call for $1,465,097, while the appropriations made possible by the present year's budget amount to $1,596,000.

The "Dime a Week" Standard

Careful calculations made in the light of surveys of conditions on all the fields a few years ago, showed that in order to accomplish the work abroad which the church has undertaken

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and for which she is exclusively responsible, it would be necessary to increase the force fivefold, involving an annual expenditure of approximately $6,000,000. And yet this would require a contribution of only a dime a week a member, on an average. Can this possibly be considered an impossible standard for a church with the resources of the Presbyterian Church in the United States of America? The General Assembly has not considered it unreasonable or impracticable, seeing that this highest court of the church has again and again endorsed this standard, declaring that "it should be pushed to realization as rapidly as sound methods will warrant."

Bequests Should Be Used to Extend the Work

While current work should depend upon living givers and the giver should, so far as possible, dispense his gifts within his own lifetime, there is no better way to insure the wise administration of funds left after death than through the boards of the church. John Stewart Kennedy set a signal example of this when he put the missionary boards first in the list of his legacies, when in 1911 he died, leaving some eleven million dollars to the work of the Presbyterian Church. The action of the Board of Foreign Missions in disposing of its share, amounting to more than two million eight hundred thousand dollars, is typical and suggestive of a sound policy in dealing with legacies generally. As presented to the General Assembly, it is as follows:

"1. Provide from the bequest, whether from income or from capital, whatever may be necessary each year to increase the appropriations for the year,

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so as to give the missions what is needed under Column IV of their estimates. This column contains requisitions for what the missions need for living missionary work in excess of what they received the preceding year. It shows what the supply of a comparatively small additional sum will enable the missions to provide with substantially their present equipment. No expenditure will go further or is more necessary toward the accomplishment of our immediate aims. This would call for the fiscal year, for example, for an expenditure of approximately fifty thousand dollars. The advantage of this plan of expenditure is that it is perfectly sound and normal, and involves no invented or specially constructed estimates. We simply meet in this way the urgent needs of the work in its wholesome and natural growth, needs which we have not hitherto been able to meet adequately. No measure would as instantly and as effectively as this give increased solidity, power and constructive progress.

"2. Give special attention to the work of developing the native Christian leadership, advancing the institutions which are efficiently accomplishing this work, but which are inadequately equipped in men and facilities for it. The adequate development of this work involves:

"(*a*) Proper institutions for training such men, with subordinate institutions leading up to them.

"(*b*) Such organization and supervision of the evangelistic work as shall produce material for the institutions to train and shall utilize it when it is trained.

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"(*c*) Right relationships to native church organizations, including the establishment of proper standards of support, true coöperation between churches and missions, and the proper development of self-support on the part of the churches and the steady increase in the number of self-supporting pastorates.

"(*d*) An adequate Christian leadership must include other Christian leaders beside preachers and teachers, and the raising up of such men is legitimate; but assistance from the bequest should be conditioned upon the evidence that the institutions aided or established are actually wielding the evangelistic influence upon their students and yielding the result in Christian leadership which alone can justify them.

"3. Those additions should be made to the present equipment in the way of land and property, buildings and residences which are necessary to make the latter hygienic and adequate to present necessities and also to supply all facilities necessary for doing the maximum work from our present bases. Provision should be made, also, for meeting emergency property needs.

"4. The counsel given by Mr. Kennedy at the time of the Stuart bequest in the erection of the new building in New York, confirms the judgment that he would approve of some addition to the reserve and banking funds, which should be increased with the increasing operations of the Board.

"Manifestly the first thing to be done was to ascertain how much would be required under No. 3 to put our present plants into proper condition. For

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many years the growth of the work has so far outstripped the contributions of the home church that the entire regular income of the Board was inadequate for the maintenance of current work. This left nothing for property except special gifts. Such gifts were fairly numerous, but they were few in comparison with the needs, were sporadic and were not so distributed as to meet the general necessities. Many of our properties had fallen into bad condition; schools and hospitals were overcrowded; some missionaries were not reasonably housed, and the work as a whole was seriously crippled. Accordingly, as soon as the Board learned that it had been included in the list of Mr. Kennedy's benefactions, the missionaries were invited to submit itemized statements of their most imperative needs. The Assembly will appreciate the Board's situation when it was found that the sum of these needs was three million six hundred thousand dollars for property alone, sixty per cent more than the entire bequest. And yet, the missions as a whole asked only for what they really needed, the comparatively few liberal requests being far more than offset by hundreds which were too conservative. This single fact should be the most decisive reply to those who innocently imagine that the Kennedy bequest will enable the Board to solve its problem. Moreover, putting into property even half of the amount asked for would swell the annual charges for current expenses beyond any reasonable possibility of maintenance. The Board therefore felt obliged to cut down these property requests from three mil-

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lion six hundred thousand dollars to eight hundred thousand dollars. Weeks of labor were spent upon this ungracious task, and the missions will receive less than a quarter of what they asked and really ought to have. The sum allotted provides for housing the missionary force at present on the field or under assignment in a plain and frugal but healthful way, and supplies a greatly improved equipment for the evangelistic and educational and medical work, though it leaves unmet far more needs than it has been possible, in accordance with the principles laid down, to meet out of this bequest.

"The remainder of the bequest was divided into seven parts. Three sevenths were set aside for an Evangelistic Expansion Fund, three sevenths for an Educational Equipment and Endowment Fund and one seventh was added to the reserve and banking funds of the Board. The two former funds, namely, the Evangelistic Expansion Fund and the Educational Equipment and Endowment Fund, and the Property Fund as above indicated, have been entered as separate funds upon the treasurer's books and will be handled as distinct accounts.

"The Property Fund will be exhausted by the expenditures authorized within one or two years.

"The Evangelistic Expansion Fund will be used, capital and interest, at such rate per annum as the development of the work may require. If, as is confidently anticipated, the contributions of the church continue to increase and to do so in an accelerated way, it ought to be possible to care for all the needs of the direct evangelistic work without exhausting

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this fund in less than ten years, by which time the enlarged beneficence of the church and the gifts which are anticipated from other men and women of like mind with Mr. Kennedy, will take up and carry forward that which has been projected.

"The Educational Equipment and Endowment Fund is to be made the basis of a larger fund to bear this name and be used for these purposes, this sum to be sought by special gifts from individuals. Five millions dollars should be provided for such an Educational Equipment and Endowment Fund. This should be held and administered by the Board, with freedom to apply it for equipment or maintenance of Christian education on the foreign field.

"Such a fund is required by the magnitude of the educational work carried on by the Board. In addition to its evangelistic work and its one hundred and forty-three hospitals and dispensaries, which treated last year four hundred and sixty-seven thousand eight hundred and twenty patients, the Board is the greatest educational agency of the church. It maintains, including union colleges, nine colleges and universities, eleven theological seminaries, six medical colleges, five nurses' training schools, fourteen industrial schools, three schools for the blind, two schools for deaf mutes, ninety-six academies and boarding schools, and more than sixteen hundred day schools. In extent, variety and efficiency, this work is not surpassed on the mission field. The present magnitude and efficiency of the work call for increased interest and support.

"Such a fund is required because of the inade-

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quacy of the present support of the work. Apart from missionary salaries, taxes and repairs, the total amount expended in its educational work by the Board last year was one hundred and forty-one thousand one hundred and twenty-six dollars, an average of two dollars and fifty-three cents per pupil. In Englewood, New Jersey, the total cost for two thousand and eighteen pupils (the entire enrollment) was eighty thousand four hundred and eighty-three dollars, or thirty-nine dollars and eighty-five cents per pupil, and in the latter case the education was uniform, in day schools, in one language, and ended with the high school; while the educational work of the Board runs from kindergarten to university and professional school, and includes medical and technical courses, normal schools and theological seminaries, and involves not only day-school conditions, but the care and support of thousands of boarding pupils. The educational work of the Board, moreover, is not simply educational, but primarily and essentially missionary. The people themselves for whom this work is done gave toward its expenses over two hundred thousand dollars, or sixty-six thousand dollars more than the amount expended by the Board, exclusive of salaries of foreign missionaries."

Cost of Administration

It is not uncommon to hear those who are ignorant of the facts criticize the missionary administration of the church on the ground of its expensiveness. Sometimes it is even said that "it costs two dollars to get one dollar to the field." It is well, therefore, that the boards are careful to pub-

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lish full details of their expenditure. The administrative cost of the Board of Home Missions is .037 per cent, and of the Board of Foreign Missions, .036 per cent. If to the latter be added all other disbursements at home, including such items as the supplying of the detailed annual report to all pastors, under instruction of the General Assembly, the percentage amounts to .067. Compared with the administrative expenses of commercial institutions, this is very low. For one of the most conservative insurance companies in Philadelphia boasts of its administrative cost of thirteen per cent as being proof positive of economical management, and the average for insurance companies generally is reported to be over twenty-five per cent; of railways, twelve to fifteeen per cent; and of some banking corporations as much as thirty per cent.

(For Part Second of Session Four, see page 237.)

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POINTS FOR DISCUSSION

THE FUNDS AND ADMINISTRATION

AIM:—*To call forth enlarged liberality in the support of the missionary work of the Presbyterian Church.*

What conditions in the founding of the Presbyterian Church in the United States of America were adverse to missionary giving? What served to stimulate the spirit of liberality?

How did the boards of the church originate? What suggestions are there for the men of to-day in the example of those who shaped the Home and Foreign boards?

What features would you suggest to strengthen the budget plan? How avoid the difficulties involved in apportionment?

What principle should determine the proportion between the amount given for the mission of the church and its maintenance? How best apply the principle?

To what extent is it the duty of a church to attain self-support before attempting self-propagation?

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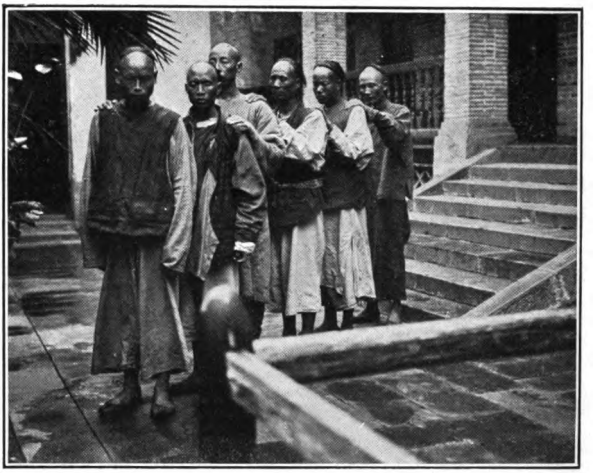
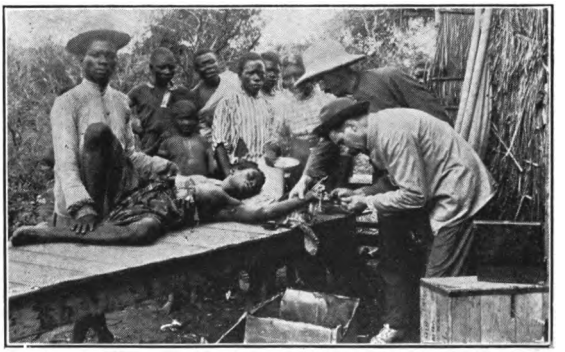


A Chinaman, whose sight had been restored, leading five others to one of our Mission hospitals



A Missionary doctor giving needed surgical treatment in Africa

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SESSION FIVE—PART FIRST

METHODS AND ACHIEVEMENTS

The Root and the Fruits

The primary purpose involved in the mission of the church is to win disciples to the Lord Jesus Christ, and to associate these disciples in indigenous churches, which shall in turn reproduce their life, and in so doing develop to the utmost the life of all their members. In fulfilling this primary purpose, however, the church inevitably fulfills many other functions that are intimately related thereto. The gospel is no mere book or verbal message. It is life —divine life applied to human needs on all sides. Hence, wheresoever the gospel strikes its roots, it cannot but bring forth the fruits of physical welfare, material betterment, intellectual enlightenment, social advancement and political reform, as well as spiritual regeneration. Oftentimes it is only when the fruits have first been exhibited that soil can be found—or the way be found to soil—where the gospel can strike its roots. Well-nigh impossible, as it is, to assay spiritual results at all adequately, yet the secondary effects of the church's mission may be estimated with some degree of accuracy. Where, however, the field covers the whole wide world, it is impossible at best to make more than a very superficial survey of even these more tangible phases of the work. And yet even a swift

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survey of facts and typical instances of the several phases of the work should serve to give a clearer conception of its scope and value.

(A) MEDICAL AND HUMANITARIAN

The Need at Home

Certain functions which in a non-Christian country must be exercised through the mission of the Christian church, if at all, may in course of time, after a Christian civilization has once been developed, be left to the community. Hence in lands that are to a large extent Christianized, if not wholly Christian, the church is no longer called upon to exercise in a corporate way the function of bodily healing. In the United States of America there is now a physician to every five hundred of the entire population, whereas in non-Christian countries there is only one medical missionary to two and a half million people.

Even in this country, however, after several centuries of Christian civilization, it is still necessary among the exceptional populations and on the outskirts of the home mission field, to provide medical service through church channels. Not only in the slums of our great cities, but also in some country districts such insanitary conditions still prevail as to constitute a formidable barrier to the acceptance of the message of life.

Among the Mountaineers

For example: In one township in Tennessee eighteen of the thirty families live in one-room houses, the average number sleeping in a single room being four and a half. In ten of these families children of both sexes sleep to-

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gether without discrimination. It is not an uncommon occurrence for a girl to be a mother before the age of fourteen. Tuberculosis is prevalent. Into the midst of such conditions as these our home missionaries have gone and taught lessons of sanitation and hygiene. And out of isolated neighborhoods in the mountains have come boys, trained in our mission schools, who have themselves become skillful physicians. One of these, now an eminent specialist practicing in a mountain town of the South, has made a reputation which attracts not a few patients even from far away in the North; yet he is giving freely of his service for the benefit of his own people.

Among the Indians

Among the Indians of the Omaga Agency, at Walthill, Neb., a hospital has been built, through the agency of the Board of Home Missions, at a cost of over ten thousand dollars. Among the Navahos, at Jewett, New Mexico, where we have a boarding school for both boys and girls, new accommodations for medical service have recently been secured.

In Alaska

At Haines, since 1907, a hospital and dispensary have been maintained. The nurse in charge writes, "I knew that the physical condition of these people was pitiable, but I had no idea of the prevalence of disease; the whole head is sick."

At Sitka there is a hospital which mainly confines its ministry to our training school. A trained nurse is in charge, with four assistants who visit the people and give instructions in sanitation and

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hygiene. The government post physician is available in emergencies.

In Porto Rico

At San Juan, Porto Rico, the hospital, commenced in 1890, draws patients from a radius of twenty-five miles or more, and through these the gospel is carried far back into the mountains. It was found that a large proportion of the people were afflicted with hookworm, which could be successfully treated for about forty cents for each case. The rubber company officials were induced to provide shoes for their employees, with the result that among those who were thus protected the number of cases greatly decreased. "Rye Hospital" has recently been begun at Mayaquez.

"The Tender Mercies of the Heathen"

On passing from Christian civilization to the "regions beyond," the contrast in the matter of physical condition at once becomes startling. Who can comprehend the aggregate of bodily suffering entailed by the binding of the feet of Chinese women, the child-marriage system of India, the appalling loss of life through superstition and ignorance in Africa and other non-Christian lands?

In South America

Even in the nominally "Christian" republic of Columbia, South America, one of our most experienced missionaries is responsible for the statement that of all children born, half are afflicted from birth with unmentionable disease; in all that land there is no institution for the crippled or the blind.

In Chili the population has been stationary for a generation because of alcoholism and immorality,

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the death rate being double that of European countries. In Santiago from seventy-five to eighty per cent of all children born die under two years of age.

In Africa

In Africa it is said that from sixty-five to seventy per cent of all who are born die before the age of two, either from violence or neglect. Twins and the aged are often thrown out into the bush to die.

W. C. Johnston tells of seeing, in a village twelve miles from Efulen, West Africa, a woman who had been taken the previous day with a severe pain in the abdomen, being treated by the witch-doctor. She lay by a stream with a kettle of bark-juice and water beside her and a large goat tied near by. At a word from the native doctor she was laid flat in the stream, about knee-deep, with a stick put across to keep her head above water. Then the neck of the goat was cut over the kettle, and the animal carried into the stream so that the warm blood was squirted over the sick woman. Then four well women were laid beside her in the stream and the blood poured over them all. The decoction in the kettle was then poured over them with incantations, while the sick woman lay shivering in the cold water. Such is medical practice in Africa.

In Persia

"We have only twenty-four hospital beds for two million people," writes Dr. J. Davidson Frame, of Resht, Persia. Dr. Frame reported, after some months of medical practice in Persia, that of all the children under two years of age brought to the hospital at Resht, where one

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third of the patients are Moslem women, he found only three babies that were not habitually given opium in order to make them sleep.

In India

Dr. Anna Fullerton, of Fatehgarh, throws a lurid light on one of the secrets of India's subject condition in this incidental reference to what is by no means an uncommon occurrence:

"A child-wife of twelve years was brought to me in a palanquin. The happy party went off a few hours later with mother and baby, a girl, in the palanquin. The grandfather called to-day to inform me that the baby died. As the little mother had no milk, they gave the infant honey. Is it any wonder that one out of every four children born here dies before reaching the second year?"

An idea of the dense ignorance and superstition which still prevails among great masses of the people of India, may be gotten from a recent incident described by Charles H. Mattison, of Fatehpur:

"The other evening, just outside our compound, there was a sudden and great disturbance. The people were running in from various directions and the excitement was increasing; they were shouting and crying out to one another. On the damp, muddy ground lay a poor little girl, held down by several strong men. She is a bride of about a month, married to a fine young man who works for me; he and all of his relatives have had a good deal of teaching, and seem more free in their thinking than most Hindus. I asked them why they were holding her thus and pulling her hair. They

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replied that she had been bitten by a snake. 'But where?' I said. They pointed to one place and another, and yet there was no sign anywhere, not the slightest wound. It took me some time to get them to admit that, if a snake had bitten her, there would be a wound; then I asked them why they thus held her, even if she had been bitten by a snake. At last the old exorcist said, what none of the rest wished to admit to me, but which they all believed, 'A demon has come into her, and we found her lying senseless across her doorsill.' It was a clear case of epileptic fit, and my neighbors believed it when I told them; yet for fear of the old exorcist, they would not follow my instructions as usual. He had already given her some heathenish mixture, so that I did not dare give her any medicine. I could not get them to let her up out of the mud or put her into a bed. A great crowd had collected, and were not to be cheated out of their liquor and feast. They had begun the process of driving out the demon. While some held her with fierce grip, others pulled her hair and twisted her head around. Refuse of pigs and red pepper were thrown on the fire, and the victim must inhale this; then they held her nose and commanded her to tell who the spirit was, whence it came, why, what it wanted and a lot of similar questions. The old exorcist has about the same story for all cases: probably it is Kali, and she is offended because one of her local shrines is being neglected, or else she wants a new one built somewhere. Liquor also is brought and after the ancient Grecian and Roman

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fashion a libation is poured out. Then the exorcist takes a drink to prepare himself for success in combating the demon. He shouts, cries out, leaps about and furnishes the crowd with a kind of play, which it greatly enjoys. The fit wears off after a while, and then the shrewd exorcist announces to the crowd that he has driven out the demon. But this is not all. The liquor and excitement and fame he has gained this night will not suffice him. A few days later he must have another turn at the young husband's purse. Five kinds of candy and five colors of thread must be purchased, together with a red cloth banner, some bracelets, some red poison, a cocoanut and a goat; or for the latter a pig or a fowl may be substituted, but it is most often a goat. A large supply of liquor, also, must be ready. Then they all go out to some place where two roads cross and there all of the things mentioned above, except the liquor and goat, are placed in a sort of bowl formed by cutting an earthen water jug; this is placed in the middle of the road. It is now midnight and no conveyance likely to come. So the throat of the goat is cut by the exorcist, some of the blood sprinkled over the things in the bowl; then the head is placed quickly by the side of the bowl. A little liquor is poured out, and the exorcist asks the head, which is still twitching, opening and closing its mouth, if now it is satisfied. The opening and closing of the mouth is pointed to as an affirmative answer. The exorcist now sends the crowd off to one side of the road, while he quietly pockets the things in the bowl. Then they all squat

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by the side of the road and drink, while the goat's flesh is being roasted."

In China

Dr. W. H. Dobson, of Yeung Kong, China, writes, "I have heard of a new cure for inflammation of the throat, namely, eight cockroaches, each as large as your thumb, taken raw."

"The dose that I am taking is terrible," said a woman patient at Shuntefu, China, to the doctor in charge of our hospital there. "I eat great warty toads, but, oh, they are horrible things to swallow, and frequently I cannot keep them down." Other substances which enter into the prescriptions of Chinese quacks are these: rhinoceros skin, wood-shavings, silk-worm, oyster-shells, maggots, grass-hoppers, asbestos, roasted barley, chalk, melon seeds, crushed pebbles, moths, centipedes, lizards, caterpillars, powdered snakes, wasps and their nests.

In Korea

A man who came to the Pyeng Yang Hospital, totally blind, said that to cure inflammation of his eyes a Korean friend had put in a few drops of nitric acid. Another had lost his eyesight because a native doctor had inserted a needle to cure an ulcer of the cornea.

Dr. Woodbrige O. Johnson, of Taiku, tells of a case of stomach trouble which vividly reflects the need. "Mr. Li had dyspepsia badly and a friend prepared a reed two and a half feet in length, tied a cloth swab on the end and pushed it down his throat as far as it would go, in order to ram the food past the sticking place. Unfortunately, the reed broke off and left ten inches and the swab in

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his stomach. After five days of suffering he was brought in on a chair. He could neither eat nor drink, and lay in a semi-stupid condition most of the time. We gave him chloroform and opened the abdomen and stomach by median incisions. The piece of reed, with swab attached, was found lying entirely in the stomach; it was extracted and Mr. Li has made a fine recovery. He ate a big bowl of rice to-day and said he wanted to walk home.

"The Koreans commonly classify disease under the two headings of desperate cases and general weaknesses," says Dr. Johnson. "For the latter, besides tigers' bones, the horns of the deer when 'in velvet'—that is, when only about six inches long and filled with blood—are highly esteemed, dried and powdered, to restore agility to the aged. I priced some of these horns last fall at a Korean drug-store. The dealer asked from fifty to one hundred dollars a pair. In desperate cases a mixture of snakes, toads and centipedes is carefully boiled together and warranted to kill or cure. Gall is another favorite remedy, beef's gall for digestion, bear's gall for liver, crow's gall for debility. But in the last case there are certain conditions attendant upon its use.

Mr. Kim Tuck Yomgi, my first language teacher, aroused me very excitedly one morning before daybreak while at a mountain monastery where we were studying. 'Please come quickly and kill it,' he shouted. I grasped my shotgun and rushed out, blinking, to behold him pointing to an ordinary black crow seated in a tree above. 'What

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is the matter? What do you want me to kill?' 'That crow,' said he, 'quick, before the sun gets up.' Astonishment deprived me of action and the crow flew away, whereupon Mr. Kim sadly explained that a crow's gall, to be efficacious, must be killed before sunrise."

In India

To combat the bubonic plague in India, one of the methods employed by the Hindus has been to carry the idols through the street; when this failed it was thought to be because the gods were not all of one mind. In one place after this experience, a special priest was brought in and an offering of a thousand rupees (three hundred and thirty-five dollars) made; but the plague increased and all who could get away fled from the town. Some, however, disappointed at the impotence of their gods, seized the idols and locked them up, while they beat those who officiated in the offerings.

The rajah of Kohlapur adopted a better method, when he called upon the Presbyterian medical missionary, Dr. W. J. Wanless, to take entire charge of preventive measures; soon the villages were cleaned up, the people innoculated and the plague stayed.

In Hainan

In Nodoa, Hainan, the same disease decimated the population; in some villages twenty per cent of the people died. A number of cases were treated with a mortality of sixty per cent; without treatment the mortality was usually ninety per cent. There were not, however, many calls for treatment, as it was feared that the spirits would kill the entire family,

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should an attempt be made to cure one member. An offer was made to treat all cases freely, if they would isolate them; but while the market subscribed hundreds of dollars to give to the priests to appease the evil spirits, they claimed that they had no money to put up a cheap thatched building on the edge of the town for this purpose. The Christian villages followed fairly well the advice given, with the result that only one death occurred among the Christians, and that because heathen relatives insisted on obeying their renowned idol, instead of taking the advice of the Christians in the family.

In Manchuria

When the plague appeared in Harbin, Manchuria—the pneumonic type, which is most deadly—the mortality was one hundred per cent, not a single case recovering. Of fourteen thousand inhabitants of the Chinese section of the city, fully five thousand died within a few weeks.

Smallpox

In Siam, smallpox from time to time swept unchecked over the land with frightful effect, until, in 1840, Dr. A. B. Bradley introduced vaccine there. A few years later Dr. Daniel McGilvary introduced it into Laos. From his hospital in Chieng Mai, Laos, Dr. James W. McKean, for years has been carrying on an extensive system of vaccination through his trained assistants, numbering at times as many as one hundred, most of them Presbyterian elders. They go forth, vaccinating and witnessing to the truth as it is in Jesus, returning each month for ten

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days' instruction both in medicine and the Bible. They are paid one rupee, or about thirty-three cents, by the government for each successful vaccination, thus being supported without expense to the mission. In the mountain regions the people so dread this disease that when they know it has invaded the region, they blockade the roads by felling trees, so that none can enter.

Malaria

In the same region, all over the Chieng Mai plain, malarial fever has wrought great havoc. It is endemic throughout the tropics, and it is estimated that from eighty to ninety per cent of the population carry the malarial parasite in their blood. Siam is tropical and malarious. Dr. McGilvary introduced quinine and at first found great difficulty in persuading the people that small doses of "the white medicine" would overcome the fearful disease, which they attributed to evil spirits. In an epidemic which occurred twenty-five years ago, when Dr. McGilvary's supply of quinine was exhausted, he sent four men over the mountains to Burma to buy the precious medicine, for which he paid five dollars an ounce; the journey took a month. He was offered in exchange for the quinine an equal weight in gold. Recently there has been another epidemic of the same sort. Hundreds and thousands of people have died and are still dying. In two villages where one hundred and fifty deaths occurred from this cause in ten months, not including small children, a Christian elder, employed as doctor and evangelist for that district, not only treated native

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Christians in the church, which has a membership of about two hundred, old and young, but he also persuaded about two hundred others to cast off their evil spirits and embrace Christianity. Nearly all of these new people were down with fever when he was called in, but the heavenly Father was very kind and of about four hundred that he treated the elder did not lose a single patient. As a result many have become Christians.

Samples of our Hospitals

In our more than seventy hospitals and one hundred dispensaries, a half million patients are cared for every year. For one who cannot go around the globe to see for himself what his church is doing to alleviate human misery, the next best thing is to get at least a glimpse of that manifold ministry of mercy by looking through the eyes of others at typical instances.

Seoul, Korea

Take, first, the Severance Hospital at Seoul, Korea. Here is a completely equipped plant, warmed with a modern heating system, lighted with electricity, supplied with hot and cold water service throughout. There are three classes of wards: private, for one patient; semi-private, for two or three patients; public, for more than three patients; also private office clinics, public dispensary, home visitation, operating department, optical department, Pasteur institute, pharmaceutical department and nursing department. A training school for nurses is carried on in the hospital for the teaching and training of suitable Korean women. The entire

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plant, including site, was provided at a cost of fifteen thousand dollars by the munificence of Mr. L. H. Severance. A medical school is carried on, from which the first class of seven Koreans was graduated in 1908, every graduate volunteering his service to the mission, without remuneration, as the first claim upon him. The Japanese Tai Hau Hospital, in Seoul, spent in a year for salaries of doctors and nurses, $80,785 in the treatment of six thousand and thirty out-patients and six hundred and forty in-patients, while the Severance Hospital spent only $11,772 for ten thousand out-patients and five hundred and twelve in-patients, the whole expenditure, except the support of the American missionary physicians, being locally provided.

Yeung Kong, China

At Yeung Kong, China, Forman Hospital, situated amidst a population estimated at about two million, is the only refuge within a radius of one hundred miles. Each year has brought extended reputation and a corresponding increase of work. The department for women presents opportunities enough to absorb the attention of a woman physician. "O doctor, if you had not been sick, my child would not have been blind," wailed one old woman, after the doctor had been confined to bed for several weeks. Within a year nearly six thousand persons applied for prescriptions, nearly three hundred were received in the wards and over three hundred operations were performed. The hospital force consists of one native physician, two nurses, a druggist and two coolies. A kitchen has been

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opened, and for fifteen cents a day each patient receives his food. The only fee required is forty cents for registration. Funds for all medicines and expenses, not including assistants' wages, are raised on the field. Services for the patients are conducted every morning by the foreign physician and in the evening by one of the employees; a Bible class is held weekly.

Bangkok, Siam

At Bangkok, Siam, work was undertaken with the arrival of Dr. C. C. Walker. Soon the Siamese began to bring their sick and the doctor found his way into many of their homes. Of the patients a large proportion have been brought to accept Christ. The work has been self-supporting from the start and can easily be kept so. Dr. Walker is also medical examiner to two life insurance companies and physician to the family of the United States minister to Siam. The poor of Bangkok, of which there are a great many, as well as the rich, have sought the benefits of the medical work. His Excellency Phya Pipat Kosa, Vice-Minister of the Department of Foreign Affairs, of his own accord offered a row of tenement houses, fitted up, rent free. This splendid gift, together with free artesian water and a gift of ten free beds, came without any personal solicitation. A notable evidence of the esteem with which our foreign missionaries are regarded has been afforded by His Majesty the King of Siam, who has given four thousand ticals (two thousand dollars) to complete the new memorial hospital at Nakawn-Seetamarat, while a consider-

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able number of Siamese gentlemen in Bangkok have made contributions to this hospital.

Miraj, India

The hospital at Miraj, Western India, is in charge of Dr. W. J. Wanless, whose reputation for surgical skill is unrivaled in all India, save possibly by one man, a medical missionary, too. From as far away as Cashmere, a patient who had heard the fame of "the Christian hermit," traveled with a trouble of thirty years' standing; then he returned to send his son. The medical director of Pundita Ramabai's great school and home at Mukti was brought to Christ in the Miraj Hospital, and he is one of many. With more than sixteen hundred in-patients treated annually, the distance traveled averages two hundred and seventy-two miles; operations number over twenty-seven hundred in a year. While Dr. Wanless was home on his last furlough, his place was taken by Dr. C. E. Vail, a grandson of Dr. Cyrus Hamlin. Although both at St. Luke's Hospital and the College of Physicians and Surgeons, New York, where he had been trained, Dr. Vail had seen operations for cataract, he had never had opportunity to perform one; yet within the three months spent at the Miraj Hospital, he removed over one hundred, and in a single day had three arotamies and the removal of a tumor. Four to six operations a day makes a rare schedule for a young surgeon. Among his patients was his Highness the Maharajah of Kohlapur of the state in which Miraj is located. He was brought in with a spear wound received while hunting a wild boar.

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He came accompanied by some thirty of his followers, all of whom were accommodated over night. Three young princes were entertained at the doctor's table by the "Madam Sahib," while the doctor and his assistants chloroformed his highness and sewed up his wound. The Maharajah and staff left next morning for Kohlapur, taking the doctor along to dress his wound. Several visits were subsequently made to Kohlapur by the doctor, and later the Maharjah himself came to Miraj for the dressing of his wound, until it was entirely healed to his great satisfaction. The incident served greatly to strengthen the existing friendship between the king and the mission. Among other appreciative remarks which his highness was pleased to make was: "I once had doubts about this work, but I have none now. Is there anything I can do for the mission?" On a Sunday, while at Miraj, his highness asked for Christian books, and in other ways manifested an interest in the spiritual as well as the physical work being done by the mission.

Iloilo, Philippine Islands

At Iloilo, Philippine Islands, there was admitted recently to the hospital one who in Spanish days was probably the most influential Filipino in the islands. During his treatment he became interested in hearing the gospel at morning prayers and in seeing the nurses go about their humble duties in a way that challenged his attention. One morning he said to Dr. Hall, "I see these girls, though ignorant and of the lower class, have something in their life that others have not." Day after day he

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had a question for the doctor when making his rounds, and frequently conversed with the nurses, showing a willingness to learn of them also. On leaving the hospital, he attended regularly all the services at the chapel, sitting quietly in the back seat, mingling with the people as one of them; afterwards he became a member, confessing his faith in Jesus Christ as his Saviour. This man has the respect and confidence of the whole community; on Thanskgiving and at Christmas, when it became known that he would speak, large numbers of his friends and acquaintances gathered to hear his humble confession of the Master.

Elat, W. Africa

At Elat, West Africa, Dr. O. A. Hansen, had only just arrived—the first physician there—when he was called upon to operate upon a woman whose life otherwise could not but have been lost. Within the first month, out there in the jungles in a little mud hut with thatched roof, the embryo of a hospital, the fees of the Bulu patients amounted to fifty marks (about twelve dollars).

"Open Sesame"

The work of the medical missionary would justify itself abundantly if it were only in the alleviation of bodily suffering, but it serves other and more far-reaching purposes. One of these is in opening the way for the gospel where otherwise the door would be fast closed.

It was truly said of Peter Parker, that pioneer medical missionary of the Far East who commenced work in Canton in 1838, that he "opened China at the point of the lancet." He was succeeded in 1855

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by Dr. J. G. Kerr, who continued to serve for forty-four years with a more extensive practice than any living physician of his time, including seven hundred and fifty thousand out-patients, forty thousand in-patients and fifty thousand surgical operations; using anæsthetics constantly, he never lost a patient under operation. He trained one hundred and fifty Chinese men and women in western medicine and translated more than a score of medical works into Chinese. "A native of Canton, when asked, 'Why do all the Chinese love Dr. Kerr?' replied, 'Because Dr. Kerr loves all the Chinese.' His love for the poorest and most despised of this suffering people may be illustrated by one incident: One day, when passing along the road, he heard the moans of a sufferer. At once leaving his vehicle, he found a man in agony by the roadside—a poor, despised thief, whose ankles had been cut with the purpose of severing the tendons, and the sufferer then cast out by the roadside to die. Dr. Kerr appealed in vain for help to carry the man to a boat. The passersby hooted, saying, 'Why help him? He is a miserable thief.' But Dr. Kerr, moved by the spirit that helped the poor thief on the cross, tenderly lifted him up and ministered to him in the hospital until he was healed. There the man learned of the Saviour and in time helped to care for other sufferers."

Here now is a hospital, built largely by contributions of Chinese officials and merchants, which has grown to over fifty wards with more than three hundred beds. It is controlled by the Medical Mis-

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sionary Society of Canton, with the American Presbyterian missionaries in charge of the evangelistic work, which is carried on aggressively and continually. Many of the patients have here come to know and follow the Great Physician and from here have carried the message of life far and wide. Here, also, are located the David Gregg Memorial Hospital for Women, the Hackett Medical College, the Julia M. Turner School for Nurses and the maternity and children's wards, all allied and under the superintendence of Dr. Mary Fulton, who in some inexplicable way manages, also, to devote five hours a day to translation of medical and surgical works.

A Meeting by Divine Design

As Dr. Eugene P. Dunlap was traveling one day in the jungles across the peninsula of Siam, he met a caravan of elephants, carrying the high commissioner of Puket Province, who was suffering with a suppurating abscess on his shoulder. It had gone on for five days undressed, and when the doctor had cared for and relieved the intense pain, the governor's heart was filled with gratitude. One day in Bangkok, standing in a circle of influential Siamese, the official laid his hand on Dr. Dunlap's shoulder and said, as he looked around the circle: "I want you to witness the gratitude I feel toward this man who saved my life last year. Dr. Dunlap, where would the Presbyterian Mission like to locate a hospital in my district?" "In Tap Teang," replied the doctor. "Well, then, write it down that I am ready to give five thousand ticals (twenty-five hun-

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dred dollars) for a hospital in Tap Teang, and ten thousand more (five thousand dollars) if you will locate another in one of the other cities of my province." Strange to say, that offer of the Buddhist official could not be claimed until Dr. Dunlap returned home and himself raised the money to man the new hospital, which has since been erected, with dispensaries at various centers to serve as feeders to the central plant.

An Effective Means of Winning Disciples

Medical work has proven one of the most effective means of winning disciples to Christ. Half of all those who have been received into the church at Paotingfu, China, from the beginning of that station are said to have come in through the instrumentality of the hospital.

In a little village near Meng Cheng there are today twenty-eight inquirers enrolled as the result of the work of one of our country women whose nephew underwent an operation in the Hwai Yuen Hospital.

A patient in the Fusan Hospital, Korea, who, after twenty-six years of unrelieved suffering, was received, given a bath, the first in all that time, clothed in clean linen and laid on a spotless bed in a cheerful room, with the afflicted limb propped up with pillows to relieve the strain, asked, "Is this heaven?" When told that it was not, seeing that there is no pain there, he answered, "Well, then, it must be the next place to it."

The military attaché of the British consul-general at Meshed, Persia, wrote:

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One of our Indian soldiers has just come here from Teheran, where he had been in your hospital a long time with pneumonia. He was one of the men at Urumia with Captain Gough when he was attacked. This man has come here en route for Turbat-i-Haidai, Afghan frontier, where his headquarters are; he belongs to the thirty-fifth cavalry. He was describing how good all your people were to him, the way he was attended, fed, nursed and clothed. Our men were much impressed and openly praised the religion which gave such results and the liberality of the American people which made them possible. In this case you have not thrown your bread upon the waters in vain. Will you please thank your friends in the name of our Indian soldiers of the Thirty-fifth cavalry.

Snapshots of Our Missionaries at Work: Dr. Ira Harris, of Syria

Of our medical mission in Syria—and indeed in other of our fields—it would be difficult to give a more realistic portrayal than the following from the pen of Dr. Ira Harris, of Tripoli:

"That's him, the man with that white pot of a hat on his head; he is working miracles in the town." "How you talk; who is he?" said a voice. "Why, do you not know, have you not heard of Harris, the American, of Tripoli?" "What can he do that is so strange?" again said the voice. "Well, I will tell you. My brother's daughter, a child of fourteen years, had a tumor on her neck, as large as your head; there is a young man who for ten years has been engaged to marry her, but when he saw that tumor he demanded the return of his presents. That would never do, as you know. When we heard of that Harris' doings in the town, my brother requested me to take the girl and see what could be done for her, and when the doctor saw her he said it was easy to remove the disease, and, by the great Prophet Mohammed, he put her on a white table, the like of which I never dreamed, put some fluid into an instrument and made

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the girl smell it; and soon she was a dead one. Then he took from a vessel a lot of strange-looking instruments that had been cooking for such a long time, and by the memory of all the Prophets, how that man did cut. Soon the tumor was removed, and the girl's head was over half off, and the wound was full of instruments that looked like burnished silver. I tell you, I was afraid. I thought the girl would die. I then got angry, and felt like killing the doctor. He said, 'Be not afraid, she will be well soon.' Then he took some boiled silk thread and tied and tied, at the same time removing the instrument; then the skin and the flesh were sewed as if cloth, until her head was on again and yards of cooked cotton cloth were wrapped around the neck until she looked like the head of the Sheikh at the Mosque. All this was eight days ago, and this morning the doctor removed the bandages, and the wound was well; next week she is to be married. I wish you could hear the reading from the Book and the sweet words of the preacher, the wise sayings of the Prophet Jesus. I wish our Sheikh would talk to us like that."

Two weeks before this conversation took place in a Moslem shop in the city of Hums, North Syria, Dr. Harris, his assistant, the pastor of the mission church and two of its members began a five-weeks' medical missionary campaign. The mission property at Hums consists of a church building, a number of rooms all surrounding an open court. The rooms are occupied by the pastor's family and the girls' school. The church building consists of one large room divided in the center from the pulpit by a red curtain, the men on one side, the women on the other. In all the churches of the eastern Christian sects there is no place for women other than a small room, usually in a gallery over the

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entrance door, separated from the body of the church by a fine latticework of wood. For years the mission doctor on occasion has used this room for his clinic and operating room. Two seats, turned on their sides, secured together with a rope, were used as an operating table, but it was a rude, clumsy substitute at best. Now for the first time a beautiful, white-enameled, American operating table takes its place; a large, portable sterilizing apparatus, a generous supply of instruments, two trunks, one containing the Bibles and tracts, the other medicines, and all is ready for business of the day.

What a crowd; the church is full; so is the court, clear out to the back door in the street. There is a fight to get inside. Within, the people are not unruly, but each one does his best to get to the doctor. It is seldom so many Moslems crowd into a Protestant church. There are a number of "holy men" who have made the pilgrimage to Mecca —the head religious sheikh of Hums, the judge of the town, some military officers and a number of leading citizens, together with a number of poor, diseased and deformed men, women and children. The lesson of the morning is Christ's Sermon on the Mount, and for once these people hear plainly of Christ's mission on earth and of his power to save.

As the days passed it became evident that a more spacious place was necessary. It was impossible to handle the crowds and do good work; so a building with five rooms was hired. At the end of the

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campaign the record read, twenty-six hundred and seventy-two patients treated, one hundred and fifty-three operations, of which seventy-one were for disease of the eye. Daily services were held with the patients, special evening meetings with the brethren at the church and at their homes, and lectures on secular topics were given on four occasions.

Only too soon the time came to announce that there would be no more clinics. With salaams from all and a wish for a speedy return, the doctor and assistant took train.

Dr. J. C. Wishard, of Persia

The action of the new Shah of Persia, insisting upon having Dr. Vanneman bring the royal family from Tabriz to their new home in the capital and in thrice inviting Dr. Holmes to become his personal physician, the opening of the hospital under Dr. Wishard in Teheran, and his hold upon the friendship and support of Amin-i-Dowleh, the president of the late Shah's council, are indications of the place the medical missionary holds; scarcely a day passes without adding evidence hardly less significant. "As the trusted friends of governors and princes, as arbitrators of justice, as the sure source of help to the suffering, as men in whose hands are the very keys of power for missionary use, the medical missionaries in Persia occupy a position than which none is more glorious, more capable of glorious use for Christ." Dr. J. C. Wishard gives two instances of how the Teheran Hospital has made its influence felt far and wide through Persia:

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Among the cases was the grandson of the Governor of Hamadan, who was accidentally shot through the chest. The boy made a good recovery and the case attracted not a little attention to our work because of the high social standing of the Prince Governor's family. H. R. H. the Crown Prince, regent during his father's absence in Europe, accidentally shot his chief attendant, who was brought to our hospital for operation. The Crown Prince, in the presence of his own well-paid physician, insisted on my having charge of the case. I am sure that he wanted me because of his confidence in our medical missionaries whom he had known in West Persia, Dr. Holmes, Dr. Vanneman and Dr. Cochran.

At Teheran, where for years it was not deemed wise to admit women patients, a high official from the Shah's court accompanied one of the major generals of the Persian Army to the Presbyterian hospital, insisting upon the admission of the wife of the former for surgical treatment. The Shah had full knowledge of the case, receiving daily reports. The success of this operation brought many more women, for whom there was not enough room. Then a Moslem woman, mother of a nobleman, furnished five thousand dollars for a suitable building.

Dr. Samuel Cochran, of China

Dr. Samuel Cochran, of Hwai Yuen, China, in a fierce fight with fever which followed in the wake of the last famine, was himself brought to death's door with typhus fever; a most signal testimony was given to the place held by the medical missionary. The Roman Catholic priest had mass said for his recovery, and a company of non-Christians came in a body urgently desiring to go to the Confucian temple and make offerings, praying that years be deducted from their lives and added to Dr. Cochran's, aggregating over half a century. Dr. Cochran has won distinction in medical

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circles by a wonderful discovery on the subject of kala azar (dumdum fever). It is recognized as something which would change the diagnosis of the disease from a very different and often dangerous procedure to a simple, quick and harmless one; this discovery attracted the attention of the Royal Medical Society in 1911.

Expressions of Gratitude

Gratitude is not wanting even from unlikely sources, and expressions in unlikely ways. Here are a few instances:

"A road-stained, weather-beaten old lady, at least seventy, assisted her son into the room a month ago. He was a pitiable sight—both legs wabbly, weak and crooked, hands and fingers clawed. He could hardly sit or rise without assistance. 'Please give him some good medicine,' she said. 'We've not always been beggars.' Examination revealed incurable paralysis. I noticed that the old lady, when she addressed me, was compelled to tilt her head back in order to see my face and, looking close at her half-shut eyelids, I saw she had chronic granular conjunctivitis. 'I will give him the best medicine I have,' I replied, 'but I fear I cannot cure him. You come closer and let me see your eyes. I think I may help them a great deal.' She laughed and drew back. 'No, don't waste any time on me. My eyes are good enough. I'm old and gray, and they will last until I go, but he's young; try your best and cure him.' He received medicine and, as the weather was bitterly cold, I bought each a warm padded suit from my fund sent by friends at home. That poverty-stricken mother has since brought

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me three presents to express her thanks: once twenty persimmons, and twice two dozen eggs. How is that for gratitude?"

Sometimes expressions of gratitude assume amusing form. In India, where English is rapidly taking the place of the vernacular, many who have not learned it in school express their thanks in their own way. A relative of a high caste woman writes to Dr. Anna M. Fullerton, of Fatehgargh: "Kind Lady Doctor: I do not know how far we are justified in thanking you for the treatment of the lady. I beg to trouble you to be some more kind and merciful to the poor lady and graciously send some medicines with directions for her, and kindly let her enter under your treatment at the hospital from to-morrow morning. For this act of kindness I shall ever pray for you and God will revenge you."

Another letter is as follows: "Reverend Sir: My sister has come from Shahbad to throw herself at your mercy. She is so sick that she cannot even move. I hope you will kindly do for her your very best. Excuse my intrusion."

A man writes concerning his wife and child: "My wife says that nowadays she has great pain in the bone of her both legs, as well as weakness. The girl is day by day improving. As I will go in camp with the opium agent for about two months, I think she will not be able to attend personally your hospital, but to arrange for medicines. Under the above circumstances, I hope you will pity on my such bad times, what I suffer from these and those."

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(Presumably "these" and "those" refer to his wife and child.)

Another man writes to make an appointment: "Please see me, so I may be able to show some of my grievance about the sickness of my wife for which I shall remain thankful."

To Dr. W. J. Wanless, of Miraj, India, a student writes:

I hear from many of my country brothers that your honor is well known, distinguished and specialist only curing in eyesight and hope that you will kindly consider this special case favorably on my opinion. Doctor like you who rose to such present glory, I do not feel any shame to write you, my kind father, because you are next to God. I am very anxiously waiting for a sharp reply. I am, your obedient son.

Another afflicted through bad habits:

I take you for my father and my guardian; you are the only man to give me health and happiness. I wish to relieve my father who is crushed under difficulties by passing the examinations this year by your grace. I am by caste a tailor, but I do not know the occupation of a tailor. I hope you will not suspect that I will have to sew your suits of cloth because you have given me medicine. I pledge and tell you on my honor that I am not a tailor and do not know the occupation of a tailor.

Yours truly.

Another in trouble:

The news is spread all over the world that various kinds of diseases of people are well done by you. Of those who are happened to come to Miraj, your place is a famous place in India, and I think it will touch to the heart of people made right by you. Your departure will

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be a kind of sorrow to the remaining diseased persons. I am a very very poor man and I have to look after my family containing some ten members. In this helpless state I have tried much for my brother's sickness but to no effect. My brother is attached to a new disease named Mahashagi (probably leprosy); nearly two years have been spent for this disease. Under the circumstances I earnestly pray to you to send me a kind reply which I hope and will shortly be received to enable me to send my brother to Miraj. For this act of kindness I shall with my whole family pray to God for your long life and prosperity, hoping to be excused for the trouble.

Honor to Whom Honor Is Due

Our Christian missionary doctors have again and again received signal tokens of appreciation, even from non-Christian governments:

Dr. J. C. Hepburn received from the Mikado the highest honor which it is possible for the Japanese Government to bestow upon a foreigner, the decoration of the Imperial Order of the Rising Sun.

Dr. Joseph P. Cochran, of Urumia, Persia, had the decoration of the Lion and the Sun conferred upon him by the Shah of Persia, for his notable services in using the influence which he had gained through his medical practice with Sheikh Obeid, and averting the sacking of Urumia and the massacre of its inhabitants. Dr. Cochran made the hospital in Urumia a mighty force. With perfect command of Persian, Turkish and Syriac, with exquisite courtesy and deference of oriental manners, with immense capacity for work and almost unerring judgment, with Christlike character, he wielded a far-reaching influence. In an epidemic of black cholera which carried off more than three thousand

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people within six weeks, only five out of thirty-five hundred whom Dr. Cochran inoculated with prophylactic serum were attacked. Few Christians were stricken.

Dr. O. R. Avison was given the decoration of Tai Keuk, a rank next to that of cabinet minister, by the Emperor of Korea, in recognition of the great service to that country through the hospital at Seoul.

In the mission high school, in Teheran, Persia, is preserved under glass this inscription, written upon the blackboard a few years ago by the late shah, when visiting the school: "Hakeem-al-Mamalek," or the physician of the kingdom. It is the testimony of a Moslem ruler, not only to the services of the medical missionary, but also to the power of the Great Physician himself.

These instances are typical of many another similar token of appreciation of the work of our medical missionaries.

Institutions for Special Classes

In addition to the vast general work done, there are many special needs for which provision is being made. Christ touches life at every point. No need escapes his notice. When he was on earth, wherever he went, the blind received their sight, the lame walked, the lepers were cleansed and the ears of the deaf were unstopped. His followers cannot but do the same. Among the three hundred million people of India, with one in thirty-eight hundred insane, one in three thousand a leper, one in fifteen hundred deaf and dumb, and one in five hundred and sixty-nine

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blind, there was not an asylum of any sort to relieve human distress, until Christ brought relief within the past century through his missionaries. As they have gone forth whom he sent, there have sprung up all along their pathway the world over, institutions for the cure and care of sufferers of all classes.

The Leper

In the explicit instructions which the Lord gave to the first missionaries whom he sent forth, the leper was put in a class by himself. "Heal the sick; cleanse the leper." Provision is made for lepers at a dozen or more of our mission stations in India, Laos, China, Korea, Japan, the Philippines and Africa. In India this work was first undertaken in 1869, at Amballa, and from that beginning has developed the far-reaching work of the Mission to Lepers in India at the East. There are now at Amballa seventy lepers, about half of whom are Christians; at Sabathu seventy Indians and several European or Eurasian patients; at Allahabad, two hundred and twenty-five, of whom sixteen are children; at Miraj, forty men, fourteen women and two children. At Miraj a school is taught by one of the inmates, a Brahmin who formerly held a good position in government service. Recently one poor woman came with her face beaming, to show some texts of Scripture which she had written on her slate. This woman has not a finger on her hand, and only half of her thumb is left; she holds her pencil between this stump and her palm, and writes very neatly. Eight of the lepers took the All-India Sunday School competitive examination.

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In Laos, at Chieng Mai, Dr. James W. McKean succeeded in getting the government to set apart one hundred and sixty acres, half of an island, for a leper asylum. When a rogue elephant, belonging to the royal establishment, which had for years had possession so that the people dared not land there, died, Dr. McKean applied for and secured the island. When he returned to America on furlough, he raised money to build several of a series of cottages which he has planned to erect.

In China, at Canton, there are one thousand lepers in one village, and it is hoped to secure a suitable site to which this colony, with all other lepers in Canton and throughout South China, can be segregated. The government appropriates two cents a day, each, for food. A day-school is conducted in the village and a chapel is maintained, in connection with which Un Ho, a converted dancing girl, who is blind and lame as well as a leper, has been a great factor in making Christ known to this community.

In Korea, leprosy is very common and but little can be done for it. "I shall not easily forget," writes Dr. Woodbridge O. Johnson, of Taiku, "the poor Buddhist monk who with a dusky red face as stiff and unyielding as parchment, hands gone at the wrists and toes off, came with three hundred dollars cash to buy medicine and cried: 'The American doctor can do anything, they tell me. Tain! salu-chusio, salu-chusio. Great man, save my life, save my life!" He was told how sorry we

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were that we could not help him. But he would not believe it, and prostrated himself on the floor again and again, crying: 'Salu-chusio, salu-chusio. Save my life.' Finally the assistant led him out, but several times during the afternoon he attempted to regain admittance to the consulting room. When the clinic was over, he saw the open door and again slipped in. 'Haven't we told you ten times that we could not help you?' said young Chong Soo. 'If we give you yak and take your money, we will only be cheating you.' The monk said not a word, but with his handless wrists transferred the long straw strings of copper coins from his breast to the table. Then, 'Yes, I've heard you, and now I want the sleeping medicine that will make me sleep and never wake up.'"

At Fusan, the leper asylum, built and supported by the Edinburg Society, has an average of more than forty. Owing to the limited funds only the most pitiable cases and those with no other means of support are admitted. Were there money, many more of those unfortunate sufferers would be cared for, who otherwise are usually left to die by the roadside. Regular Sunday and midweek services are held in the asylum, led by a Korean Christian appointed for this work, and there have been a number of recent confessions of faith in Christ. The asylum furnishes a purely altruistic example of Christian philanthropy and this has led quite a number of people in a nearby village to inquire into the truth, with the result that a new group of believers has been started in the village.

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In Japan, at Meguro, Mrs. McCauley, reports sixty-eight patients in the Christian home, and adds:

We went on Christmas Sunday to the Government Lepers' Home out at Higashi Mura Yama, expecting to have a sermon and song service, as we had last year. We were surprised to find the large room beautifully decorated with evergreens and flags and suitable Christmas mottoes; an appropriate Christmas program was carried out creditably by those lepers who a year ago were street paupers. They had the assistance of the doctor's wife and our little Christian manservant, lent to them from the Christian Lepers' Home. Lately, a Christian nurse, a pastor's daughter, has gone there. As the fruit of the year's twice-a-month service, largely through those two earnest workers, there are now about thirty earnest seekers.

In West Africa, when the Elat station was first opened, a leper school was established, the schoolboys freely volunteering for this service. Much of the expense has all along been borne by the missionaries personally. The German Government is now heartily coöperating.

The Insane

The first and for years the only refuge in all China for those distraught in mind was established in 1898 at Canton, by Dr. John G. Kerr. Recently non-Christians in Canton have petitioned the viceroy to establish another, on the ground that it is "a shame to China to have but one"; the Canton Christians say that only Christians can successfully care for the insane. Since the establishment of the "John G. Kerr Refuge," over fifteen hundred have been received. About two hundred and fifty now enter and two hundred are discharged annually, about half being cured. They come from all parts

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of the empire. There have recently been added two cottages, with sixteen beds each, to relieve the pressure in the main building. At the dispensary, eighteen hundred patients are annually prescribed for. Mrs. Kerr gives to it a large part of her time in loving consecration to the work which her husband bequeathed to her. Dr. C. C. Selden, a Christian physician in private practice in Canton, to whom the refuge owes so much, has not only given to the hospital all the time and strength that his rather frail health has permitted, but he has brought out an assistant from America and is supporting him.

The Blind

At Canton, also, there is a school for the blind, which Dr. Mary W. Niles, assisted by Miss Lucy Durham, has made heroic efforts to found and maintain. While serving as a regular member of the mission, Dr. Niles, with a small appropriation from the Board, has personally borne the main burden of maintaining this special work. The time having come when this school for the blind should be brought into the same relation with our mission work as our other institutions in Canton, it has been transferred to the mission, to the satisfaction of all concerned. A larger and better site for the school has been secured and new buildings erected.

At Pyeng Yang, Korea, Mrs. Samuel Moffatt founded a school for the blind. The following incident throws an interesting side light on one who studied there:

Mr. Bruen, of Taiku, Korea, tells of a blind

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sorcerer—the profession of witchcraft is in Korea reserved for the blind, as that of massage in Japan —who was convicted of sin on hearing street preaching, renounced his very lucrative business, and Sunday after Sunday groped his way fifteen *li* to attend church. To learn the Bible he cut up Standard Oil tin cans into five thousand small squares with a hole through each. These he threaded on a string, making indentations in different corners to indicate various letters of the Korean alphabet. The final consonants he indicated with two thousand pieces of wood of varying shapes. His plan was to have a friend read out John's Gospel while he formed sentence after sentence by threading his tin and wooden squares on a string. Then by running his fingers over the crude types he committed to memory the first six chapters. Later he heard from church members about the school for the blind at Pyeng Yang and groped his way thither, three hundred miles on foot. In a month he had learned to read by the New York point system. *He thinks that in three years he will have memorized the whole of the New Testament.* Now he is at work among the hundreds of Korean blind sorcerers.

The Deaf and Dumb

In China, at Chefoo, the first school for the deaf was established in 1898 by Mrs. A. T. Mills. The mission and the Board, while heartily approving this pioneer school for the deaf and dumb, felt unable at first to assume its support; it has since become a regular part of the work. There are said to be

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over four hundred thousand deaf mutes in China. One native pastor in the course of a tour of two weeks in sixty villages found twenty-five deaf children of school age. To reach a few of those "shut-out" children, and through them to prove to the Chinese the feasibility and importance of the mission of the school for Chinese deaf-mute children, it was begun as an independent work, but dependent on the uncertain support of voluntary contributions for all its expenses—the plant, the yearly outlay and the salaries of both the foreign and native teachers. There are now five trained Chinese teachers, and among the pupils are representatives of ten different provinces. Mrs. Mills made a journey of over three thousand miles, with two of the pupils, visiting sixteen cities, holding fifty meetings and giving demonstrations before more than thirty thousand Chinese, some of them high officials. As an immediate result, the opening of a government school was determined upon and plans started for classes to be opened in connection with different mission schools under the care of teachers trained at Chefoo. A Korean, trained in this school, has started similar work in his own land.

Consumptives

On the slopes of the Lebanon Mountains, Dr. Mary P. Eddy has the only sanitarium in the Ottoman Empire for the relief of tuberculosis. Among the patients treated are Russians, Roumanians, Egyptians, Persians, Germans, Americans and those of other nationalities. At times fifteen languages are used. A goodly number of patients are enabled to return to their

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homes, with the disease either cured or arrested. Vesper services and outdoor services are held on the Sabbath, led by Syrian evangelists and visiting missionaries.

Rescue Work

At Tokio, Mrs. James M. McCauley carries on a difficult rescue work, with about thirty girls, of whom each year several are married, some are placed in service and others are put in mission schools. Similar work is done at other centers.

As a life-saving service, by prevention as well as by cure, the church is fulfilling an immense ministry of mercy in all the world. Even so superficial a survey as the foregoing may serve to show something of its scope, although it cannot convey any adequate idea of the immeasurable value of this single arm of the work. In many lands, under conditions the most unfavorable in many cases, these noble men and women plod patiently on in the footsteps of the Great Physician

"The healing of whose seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

(For Part Second of Session Five, see page 247)

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POINTS FOR DISCUSSION

METHODS AND ACHIEVEMENTS

(a) MEDICAL AND HUMANITARIAN

AIM:—*To show what the Presbyterian Church is doing to give life to those afflicted in body and mind.*

How does medical work come within the scope of the church's mission?

How should the responsibility for the physical welfare of a community be discharged ultimately?

To what extent is the Presbyterian Church in the United States of America still under obligation for such service in the home field?

How would you deal with the physical conditions found in non-Christian lands? How is disease often made the occasion of wide-spread blessing, in opening the way for the gospel to a community? To individual hearts?

What is the Presbyterian Church doing for the insane, the blind and other unfortunate classes?

To what extent are we uniting with other societies in this work? How combine still further?

How keep the evangelistic purpose ever foremost?

What is the significance of the signal honors conferred on our medical workers by non-Christian governments?

What would be involved in your establishing a hospital—*e. g.*, in Africa?

What better investment could you make?

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SESSION SIX—PART FIRST

METHODS AND ACHIEVEMENTS
(Continued)

(b) INDUSTRIAL

The Mission of Toil

The process of making a man according to "the measure of the stature of the fulness of Christ" (Eph. 4:13) involves not merely the culture of the heart and head, but likewise of the hand. Toil, which was imposed as a penalty of the first transgression, has proven a blessing in disguise. For without work there cannot be character. Missionaries working among primitive and untutored people have found that one of the first things to be done is to create wants. Without a sense of decency there is no need of covering, hence no need of the effort required to make clothes; and without work neither muscular nor mental nor moral fiber can be produced. In less congenial climes, where the people cannot be clothed in sunshine alone, and in more rugged regions where folks are not fed by gravitation, wants—even the elemental cravings for physical food—may reduce men to mere beasts of burden. Hard labor may so exhaust physical strength as to leave neither time nor inclination for aught besides. Whether it be in a "heathen" land, or in the slums of some so-called

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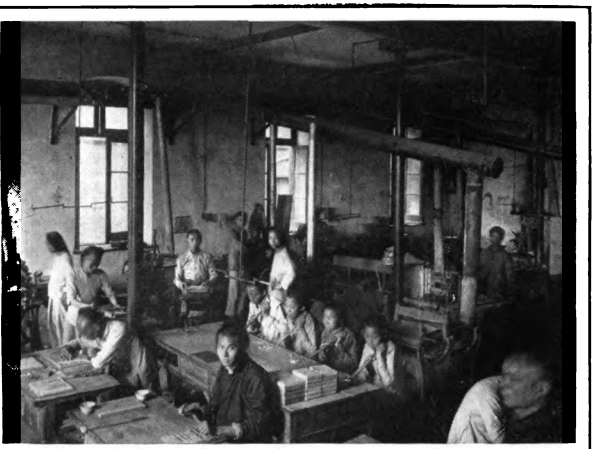

THE TYPE-CASTING ROOM OF THE MISSION PRESS,
Shanghai, China

LOADING LOGS, SILLIMAN INSTITUTE,
Dumaguete, P. I.

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Christian city, what is needed is that which at bottom the gospel of Christ alone can supply. To the church is committed the secret of life. The comforts and conveniences of living come from the intelligence and skill which the gospel gives. What we call civilization—all that is best in it—is but the fruit of which the gospel of Christ is the real root. A golden mean must be found between the primitive savage of the forest, without moral sense and hence without clothes, with food ready at hand and hence without work and consequently without character, at one end of the scale and at the other the pampered son of the multi-millionaire, living an artificial, luxurious life, with multiplied wants over-supplied, except the needs of his higher nature, which nothing "*under* the sun" can possibly supply. The same gospel which is the incentive to create wants is, likewise, the corrective to control wants. The Christian will find and follow the *via media* which the gospel points out. He must be taught to earn and, also, to give. For getting without giving would make a miser, while giving without acquiring would make a pauper. There is no place for either the miser or the pauper in any community. It is the business of the church to make Christian citizens who will be both industrious and, also, generous.

Not only does the well-being of society, but also the perpetuation of the church itself involve at bottom the solving of the economic problem. Hence the church cannot ignore it. In the first stages of the development of a Christian civilization, the mis-

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sion of the church must necessarily include provision for industrial training. Indeed, even where Christianity may have long prevailed, a community may revert and the basis of support of religion fail, if the church be not vigilant and faithful. In making a community here in the homeland to-day, the church is being challenged, at peril of her life, to study the economic basis and help the community to solve the problem of its physical welfare.

"The Department of Church and Country Life," connected with the Board of Home Missions, proceeding upon this principle, "seeks to promote the entire prosperity of the farmer and of the community, beginning with economic prosperity," by means of improving the schools, stimulating study of scientific agriculture and better farming of all forms, providing recreation for the young people and working class, promoting public health and better living conditions, and other similar lines of social service, as well as by regular ministries of the church in the preaching of the gospel; likewise, this department labors to prevent the drying up of the sources which in the past have been feeders to so large an extent of the life of the churches in the larger towns and cities.

In many of our educational institutions, both on the home and foreign fields, special attention is being given to industrial training.

On the Home Field

The Asheville Farm School, in North Carolina, with fourteen teachers and one hundred and forty pupils, affords expert training in the various departments of agriculture, including

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dairy-farming and stock-raising. Through the generosity of Dr. Stuart Dodge, a hydro-electric plant has been installed. In a single year thirty-three of the boys have been led to follow Christ. A home industrial school is also conducted at Asheville, designed to develop self-help among young women.

The Sheldon Jackson School, at Sitka, Alaska, has a new and ample equipment, and under an experienced and competent superintendent, Prof. E. G. Bridgham, lays main stress on vocational training, with courses for the boys in carpentry, boat-building, wood-carving and cabinet-making; also machine instruction, printing, silversmithing and blacksmithing. The girls are taught domestic science and dressmaking. Over a hundred students are enrolled.

At Palmarejo, Porto Rico, an agricultural institute is being developed under the name of "The Polytechnic Institute." It is independent in its management, the salary of only one worker being met by the Home Board.

At the Marina School, Mayaguez, lace-making, sewing and other forms of domestic art are taught, training the pupils so that they may be able to support themselves and their families by skilled labor.

On Foreign Fields: Essential to Subsistence

On the foreign mission fields, the conditions present a specially urgent appeal for help along industrial lines. Take for instance a typical case cited by Rev. A. G. McGaw, of Etah Province, India:

> The poverty of these people is something not found in many countries. The carpenter caste is rather higher than

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these converts were and better off in a worldly way. From a government textbook I have culled these facts about a carpenter of Etah District. The family consists of six persons, two of whom are girls to be married. The cost of each wedding would be about $33. The man has a debt of $24. His family expenses for the year are estimated at $35. His income for the year is estimated at $36, which leaves an unexpended balance of $1, and debt and daughters still on hand. A list of household articles and tools is given amounting to less than $5 for all. Our Christians are no better off. Laborers' wages just now are six cents a day, which is one cent more than usual. Some of our fellow Christians work for the landlord of their village for $1 per month, plus a few perquisites. It is from such wage-earners that we expect offerings to support the church, and are not disappointed.

Mrs. J. L. Whiting, of Peking, China, suggests how industrial work is meeting similar needs in China:

If the healing of the body is a legitimate form of missionary endeavor, surely the providing of that honest labor by which it can be warmed and fed needs no apology. But the strongest argument for this work is the transformed lives of those who have been brought into the church through this means. From poverty and idleness, hopelessness and superstition, whole families have risen to lives of industry and independence, blessed by a cheerful spirit and a thankful dependence upon the heavenly Father. Far from encouraging the "rice Christian," the result of this form of Christian helpfulness seems to be the making of Christians who are content with a reasonable share of this world's comforts, with plenty of time for Bible study and the services of God's house.

All the world over like need is met and is being met by our missionaries in wise and resourceful ways.

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In South America

At Ponta Nova, Brazil, we have a plantation, ten miles in length and three fourths of a mile wide, containing forty-six hundred acres, five hundred of which are in pasture and the rest in woodland. Limestone, timber, sand and brick-clay are found in abundance on this land. A river with low-water prism of fifty feet and three miles of current crosses the plantation, which extends to the watershed on both sides. The water-power is fine, and three hundred acres of the land irrigable. It has been stocked with cattle by our Brazilian Christians. Here boys are taught to farm and girls to sew and bake and do all sorts of domestic work. Each student works twenty-eight hours a week and pays seventy dollars a year.

At Caracas, Colombia, Mrs. Pond has employed over forty women and girls at lace-making and embroidery, paying one thousand dollars in wages, with a profit of eight to ten per cent, which has gone into the building fund, after purchasing necessary new materials. To most of these women this has been the only means open to them of leading an honest and respectable life.

In Africa

At Benito, Africa, the mission station includes thirty acres, beautifully located on a river fringed with palms along the entire front, with a perennial spring of water. The boys are taught gardening and farming. Cocoa is raised.

At Batanga a special gift of one thousand dollars, in 1900, made possible "instruction in agriculture, carpentry, wood-work, tailoring and such like trades

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as might hereafter be agreed upon"; but the serious reduction of missionary forces has hindered the development of this work.

At Elat, in connection with "The Frank James Industrial School," there are one hundred and thirty-five acres of well-watered, fertile land, partially cleared and with magnificent forests still to be cut, the whole costing originally fifty-five dollars. Among the crops grown are included corn, plantains, bananas, pineapples and white potatoes. Fruit trees, including soursop, alligator pears, mangoes, guavas, breadfruit, oranges, limes and pomegranates are growing well and rapidly approaching the bearing age. American vegetables flourish in the gardens. There are palm-oil trees now in the nursery sufficient to plant out ten acres. There have been ten thousand seeds of the Kicksia rubber tree planted. Some ten minutes' walk from the mission, was a swamp which has been cleared and drained and the sun allowed to shine upon it, giving the missionaries the best garden in the mission.

An appropriation has been asked for the purchase of cattle. The missionaries, at their own expense, have already purchased a goodly number of sheep and goats. A leopard-proof house has been built where the cattle can be safely housed during the night. This structure reflects credit on the schoolboys who built it, and is a model for the natives, who find it very difficult to keep sheep or cattle of any kind, because of the ravages of the leopard.

An experiment has recently been made in extracting rope-fiber from the sissal leaves; the result was

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so satisfactory that five hundred young plants have since been set out, which should bear in a few years and make this industry very profitable. Already the people are asking for plants.

In the carpentry department twelve benches are kept busy, with seven saws keeping thirty-five men constantly at work. Houses and factories have been built. Beautiful furniture in ebony and redwood has been made for the governor's palace at Victoria. The bush tope—a rough rattan vine—is utilized for hammocks, chairs and other furniture. The tailoring class makes hundreds of garments; there has been one single order for one thousand garments. Traders and missionaries, even when preparing to return on furlough, order woolen suits and overcoats for use while at home. The receipts of the carpentry and tailoring departments now exceed ten thousand marks, or twenty-five hundred dollars, gold, annually. A boy by putting in a full apprenticeship of three years is able to treble or quadruple his earning capacity and to win a position of honor which is recognized both by black and white. A graduate of three years ago, after returning to Melundo and working for the government for a time, was employed by the Sud-Kamerun Company as a headman over a gang of a dozen or more carpenters gathered from various sections. Recently the white superintendent declared that this graduate was the superior of all, both in skill as a carpenter and in character as a man.

Efulen Hill includes seven acres, not fertile, but good for fruit trees, many of which are growing

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rapidly and will soon yield well and furnish good shade. It is proposed to plant one thousand more palms, which the government furnishes. The land already cleared supplies food for fifty boys; in time it will do so for two hundred or more.

In Syria

At Sidon, Syria, the Industrial Department of the Girard Institute was established in 1895. Of the initial expenditure of fifteen thousand dollars, Mrs. George Wood personally provided sixty-five hundred dollars, and for years devoted her entire time and strength without salary and with rare devotion to the development of this plant. It includes (a) farming and gardening, (b) masonry and plastering, (c) carpentry and joining, (d) tailoring, (e) light blacksmithing and locksmithing, (f) shoemaking.

Much difficulty was encountered at first in finding suitable Christian instructors, and as none of the missionaries had the necessary technical knowledge and resources were not available for securing suitable superintendents from the United States, it was arranged, as a temporary makeshift, to have local tradesmen give free instruction to boys who wished to learn their respective trades, the teachers taking the profits of the shops for their compensation. The main object in view from the first has been evangelistic. Only with a view to such an outcome did the mission give its endorsement to the plan, and from the first those responsible have constantly kept in view the building up of Christian character.

In the carpentry department as many as fifteen

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paid carpenters are employed, in order to keep up with the orders. Cabinet-making predominates, and fine work is turned out. Complete sets of first-class furniture have been made for the American professors at the Beirut College, including high-class roll-top office desks of American pattern and of finest wood and finish. Within ten years the sales in this one department have amounted to over twenty-five thousand dollars.

The tailoring and shoemaking departments, likewise, lead their respective trades in the city. The entire business is on the order basis, extending widely over the country and aggregating about seven thousand dollars a year. In the masonry department much of the work on the mission grounds has been done by the pupils, who devote two hours a day to this branch. All the buildings are of cut stone.

Most important of all the training is the agricultural department, for which a solid foundation has been laid. This includes irrigation, forestry, gardening, stock and poultry-raising, bee-culture, etc. Where land is exceedingly costly and difficult to obtain, the possession of three hundred acres, located less than a mile from the school premises and mainly within the privileged Lebanon territory, under Christian government and largely under the supervision of European powers, affords extraordinary advantages. It includes a large tract under irrigation, contains ample building-sites overlooking the sea and plain, and commanding one of the noblest views in all the East, a superb site for an

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institution, near enough to the city to be easy of access and yet far enough away to give ample room for development.

An American windmill and tanks, set over a drilled well, raise the water from a depth of two hundred and fifty feet. Irrigation has involved not only the boring of artesian wells, but tunneling over fifteen hundred feet in rock, laying over three thousand feet of piping, building seven large masonry reservoirs to hold nearly four hundred thousand gallons and also three thousand feet of stone aqueduct, cutting a rock channel one hundred and twenty-six thousand cubic feet to turn a river with a wall of solid stone masonry along its banks, in order to restrain its freshets and inclose the garden, setting up pumps, water-wheels, etc.

In the way of forestry, since there had been no forests or shade trees on the property, one hundred thousand pines, locusts, cypresses, eucalyptuses, acacias and "Pride of Indias" have been seeded down, of which about half survived; also all manner of fruit trees. In the way of building, eight stone structures, large and small, have been erected, all tributary to the farming operations and all cut out of our own quarries, the cement lime, likewise, being made on the premises in part and the woodwork all supplied by the carpentry department.

Live-stock raising has included sixty colonies of bees, yielding in a year about a ton of honey. Cattle, donkeys, colts, turkeys, chickens and pigeons are also raised. Pigs are not raised, because of the strong religious prejudice against them on the

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part of the Mohammedans. Considerable crops of various grains are grown and extensive vegetable gardens help to supply not only the institute, but also the general market of Sidon. Although tobacco is one of the most profitable crops of that land, it is not raised, nor is its use tolerated in connection with the school.

In addition to all these various departments, this school includes an orphan department, where boys of Protestant parentage are housed. The home is called Beulah Home. The boys work on the farm half of each work day and study the other half. The boys who have passed through this school have been drawn from nearly every one of the numerous sects of the land, Jew, Moslem, Druze, Greek, Maronite, Catholic, Syrian, Armenian and Protestant; all alike have had the benefit of the uniform course of Bible study. The older boys are accustomed to go out Sunday afternoons to surrounding villages to do evangelistic work.

The institute, girls' seminary, the missionary families and many in the town are supplied with water from an artesian well which was made possible by the gift of Mrs. J. Livingston Taylor, of Cleveland.

In India

At Lodiana, India, in connection with the Christian Boys' High School, tailoring, shoemaking, rug-making, carpentering, cabinet-work and jinrikisha manufacturing are taught, with ninety-two boys under instruction.

At Saharanpur, one hundred and seventy famine orphans are taught shoemaking, carpentering and

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tailoring. This school has an enrollment of one hundred and fifteen pupils. The larger boys are brought into the industrial department and taught some one of four trades: carpentry, shoemaking, blacksmithing and tailoring. An improved school desk is made, which meets with the approval of European school-inspectors both in the United Provinces and Punjab. A power flour-mill has been built and put up, which turns out about eighty-two pounds of flour per hour. Some of the boys have been granted journeymen's certificates; a few have received college certificates as skilled mechanics. One has gone to Fatehgarh as an instructor in the industrial school there.

At Furrukhabad, Mr. Smith reports concerning the industrial school for boys:

> The shoemaking department has done a growing business. The boys have so far learned their trade as to be of great assistance. Five boys do really first-class work as shoemakers, and seventeen are learning the trade. Eight boys are learning carpentry. Especially has the bicycle repair work been plentiful. Two boys are learning this trade. The tailoring department has made all the clothes for the boys, and has done a great deal of outside work.

At Sangli, the industrial school has followed the same lines. Thus far stone-work has proved the most successful in fitting boys to earn their own living. In carpentry there is a good degree of success. In addition the boys are taught blacksmithing, brass, copper and aluminum work, also sewing. About seventy boys are under instruction in these various departments. One of the boys who

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had received training in the metal department, returned to the school to take charge of the work in Sangli. He bids fair to make a success of his trade. Another, in the carpentry department, left the school to work on the new buildings in course of erection at Miraj. Another left and found employment in his own village.

In Laos

At Lakawn, Laos, attempts have been made to experiment with agricultural farming, but it can scarcely be said that these have proved successful as yet.

In the Philippines

At Dumaguete, Philippine Islands, the generous help of Horace B. Silliman made it possible to open in Dumaguete, Negros, a school for boys, in which industrial training should be a prominent feature. They did not take kindly to this idea, and some of them objected to dispense with servants whom they had brought to the school with them. It was necessary, at first, to subordinate the industrial features to the general school work. The first building, completed in 1904, besides the chapel and classrooms, accommodates about one hundred boarders. The working plant consists of the main college building, four cottages, a chapel, a hospital and industrial building, also an addition to the main building larger than the original structure. Funds for the chapel and hospital were raised on the field; the other buildings are the gift of Dr. Silliman. The aversion of the boys to manual labor has been overcome. Ninety per cent of the work of erecting the new industrial building has been done by the

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students and faculty. The boys have built a two-story industrial building and installed the machinery, driven by a fifteen-horse-power steam engine. Two of the students worked as foremen on the new addition to the main building. The new well was dug and cemented in by the students and a windmill set over it. They built benches for the chapel, made tables, picture frames, blackboards, organ stools, pedestals for flower pots, bookcases and such other furnishings as the buildings needed. Their labor has saved more than twenty per cent of the cost of the new building. The industrial department is preparing men for positions as foremen, building inspectors and even for contracting work. Not a few of the boys have confessed Christ and a number have entered the ministry.

The industrial department enables nearly a hundred young men to pay their tuition wholly or in part by means of wood-working, iron-working and printing. During the six months of a school term they have made one hundred and seventy-five pieces of furniture and about three hundred smaller articles, of a total value of one thousand dollars. During vacation thirty of them worked in the Mindaro Development Company, building houses for the workmen; their work was so satisfactory that within a few days they were left in charge with one of their own number as foreman.

In China

At Hangchow, China, industrial work is a department of the girls' school established in 1896; fifty-six girls are taught embroidery, silk-winding and dressmaking.

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At Tengchow, in connection with the Tengchow College, industrial training is given, chiefly in iron work.

At the Lien-chow Boarding School for Girls the industrial department was opened with the hearty concurrence of parents and pupils. The sewing class is making garments and shoes, while the younger children are learning to prepare the hemp thread for weaving.

In Korea

At Pyeng Yang, Korea, an industrial department is conducted on the plan of Park College, Missouri. Forty-five boys are receiving training here. Recently the original building has been doubled in size and a second building added, with all the equipment improved.

In Japan

Miss Rose, of Otaru, writes:

> One of the best things about our work, really the thing which appeals most to the Japanese, is the housekeeping and home-making department. It is so popular that we cannot meet the demands. More than fifty have been enrolled during the year, and more than one hundred in the kindergarten.

Material Contributions of the Missionary

The contribution which the missionary has made, as a mere by-product of his work, in being the bearer of material blessings, is by no means an inconsiderable one.

Perhaps the achievement for which Sheldon Jackson will be remembered with greatest gratitude is that of his introducing the reindeer into Alaska. On making his first visit to Arctic Alaska in 1890, for the purpose of establishing schools

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and ascertaining the condition of the people, he found that the sources of their food supply were surely and rapidly failing; the people would soon face slow starvation. Seeing that mission work under such conditions would avail little, he cast about for a way of saving their lives, and he found it in the unfailing supply upon which the wild nomad tribes on the Siberian side of Bering Strait were living. The domestic reindeer would not only supply food but "change them from hunters to herders," would utilize the hundreds of thousands of square miles of moss-covered tundra of Arctic and Sub-Arctic Alaska and make those hitherto useless and barren wastes conducive to the wealth and prosperity of the United States. "To reclaim and make valuable vast areas of land, otherwise worthless; to introduce large, permanent and wealth-producing industries where none previously existed; to take a barbarian people on the verge of starvation and lift them up to a comfortable self-support and civilization"—that was what Sheldon Jackson, in the face of unbelief and ridicule, set out to do. And he did it, Congress coöperating, after the practicability of the proposal had first been demonstrated beyond all question, by public subscription secured by Dr. Jackson. Never was the Fourth of July more gloriously celebrated than in 1892, when the steamship "Bear" landed at "Teller Reindeer Station," the first load of reindeer ever transported to the mainland of the continent of America. In the judgment of the commissioner of education, "the missionary stations furnish the only

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safe centers for the location of the herds and the establishment of schools of instruction in the rearing of the reindeer and the training of them to harness."

"Thus the introduction of domesticated reindeer into Alaska has opened up new avenues of commerce and travel over vast stretches of ice and snow; furnished a food supply to a starving people; developed new industries of an exceedingly practical character and is to-day rapidly solving the problem of the perpetuation and civilization of the Eskimos in our great northland possessions. It has been said with truth that, if Dr. Jackson had done no other thing than this, his name would deserve the praise of all lovers of humanity."

Sir William Ramsay declares that the American missionaries have constituted the only good influence that has worked from abroad on the Turkish Empire. It was they who introduced the first sewing machine, the first printing press, the first modern agricultural implements, built the first hospitals, the first modern schools, the first dispensary; it was they who brought thither the tomato, the potato and other fruits and vegetables, and first gave the various peoples of Turkey, Christian as well as Moslem, the Bible in each of their languages. The sewing machine, the typewriter, the telephone, the bicycle, these and many other products of western manufacture, have been first introduced by the missionary.

Not the least of the innumerable minor blessings which have been given along with the gospel are

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the fruits and other pleasant plants that missionaries have taken to desolate places. Mr. Hummel's roses outshone even Africa's tropical beauty. Dr. Nevius' apples cheer the homesick traveler in China. Rev. R. F. Lenington introduced the navel orange into Brazil. Adolphus Good sent from West Africa to his friend, Chancellor Holland, of Pittsburgh, over one thousand specimens of butterflies previously unknown in scientific circles. Mrs. F. S. Miller, of Korea, thus describes the change brought about in one of the newest stations:

Mr. Miller has over sixty fruit trees set out and we have a nice start in grapes. Strawberries and raspberries should be a good crop this year. We are also trying to get gooseberries and currants started and should have dewberries and blackberries. There are no Korean fruits here until after frost; then we have the persimmon. We have a beautiful wisteria arbor, some hardy rose bushes and a hedge full of wild roses. We greatly appreciate our asparagus bed.

When the Taiku station was opened the Roman Catholic priest generously gave of his strawberry roots to stock the new garden beds of the Presbyterian missionaries upon the hillside. Then came a drought which wiped out the good priest's strawberry beds down in the valley, until fresh plants were brought back from the hillside. Thus all he had was what he had given away. Likewise, what our church has carried to those in need of what we had to give shall come back a thousandfold in due season.

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(c) PUBLICATION

The Presbyterian Church in the United States of America has from the first made full use of the power of the printed page. Unlike the Spanish conquerors who had brought the art of printing to the New World as early as 1536, our forefathers set this mighty machine to serve the people.

Work at Home

The Board of Publication, which was amongst the earliest agencies created by the General Assembly, produces graded helps for Bible study in the Sunday schools, the illustrated weeklies, "Forward," "Comrade," "The Morning Star" and "The Sunbeam," for supplying good reading matter to the youth of the church, also weekly papers in Bohemian, Hungarian, Ruthenian and Italian, as well as Bible picture-cards, to the number of thirteen thousand weekly, in Bohemian, Polish, Hungarian (Magyar), Italian, Spanish and Ruthenian. Twenty-one colporteurs are at work distributing the Bible and Christian literature among the foreign-speaking peoples in Delaware, Maryland, New Jersey, New York, Ohio, Pennsylvania and Texas, in at least a score of different languages.

Presses Abroad

Our foreign missionaries have not only reduced languages to written form, made grammars and dictionaries, translated the Bible and other books, but they have also taken the printing press with them around the globe, and published a vast literature of priceless value for the benefit of the people at the lowest possible prices. Nearly a

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dozen publishing plants are maintained on our fields abroad, which produce annually over one hundred and thirty million pages of Bible and Christian literature, in more than a score of different languages.

In Mexico

The Presbyterian Mission Press was established in Mexico City, in 1885. Rev. Hubert Brown served as editor until his death, and with him was associated a tried and true Mexican minister, who had thoroughly mastered the printing business. A force of nine workmen is engaged in the press. A religious weekly is published and Sunday-school helps, which are printed in Spanish. In addition a quarterly magazine is printed in English, "Presbyterian Work in Mexico," one thousand copies being issued each quarter. Job work is done, varying in character from a simple letterhead to a book of three hundred and twenty-four pages, orders being received from most of the other denominational missions—Protestant Episcopal and Methodist Episcopal, Southern and Northern. Of more than eight and a half million pages printed within a year, about seven million pages were strictly religious, or twenty thousand pages daily for the working year. Mexico City is the natural distributing point for the greater part of the present Spanish-speaking world, thirty to thirty-five million people living within the circle of which Mexico City is the center.

In Syria

In Syria, at Beirut, the press is producing the Arabic Bible for the greater part of the Mohammedan world, Egypt alone

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taking seventy-five per cent of the entire output. Of nearly forty million pages printed annually, ninety-five per cent are in Arabic, of which more than seventy per cent are of the Arabic Bible in some fifty or sixty different forms. The distribution of Scriptures is perhaps the most striking feature of the press work, orders being filled in Turkey, Arabia, Egypt, Morocco, Sudan, Persia, India, China and Japan, as well as in Europe and America, for the use of Arabic-speaking communities. This press does work for the American Bible Society, the American Tract Society, the British and Foreign Bible Society, the London Religious Literature Society. There are published also all sorts of textbooks for the schools of our own and other missions. The catalogue of publications includes a very long list of standard works: religious, historical, ethical, educational, scientific, poetical. The press is provided with steam presses of the most improved patterns and of great power and capacity, hand presses, hydraulic, lithographic, embossing and hot-rolling presses, a type foundry and stereotyping and electrotyping apparatus. There is also a press for printing raised Arabic characters for the blind.

In Persia

A press was shipped to Urumia, Persia, by the American board many years ago, but it was found too unwieldly to transport over the mountains of Trebizond and it was not until later that a newly invented press, that could be taken apart, was at length set up. At first the type was rather clumsy, but now the modern Syriac versions

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of the Scriptures are sent forth in beautiful letters. Many devotional and educational works, including some of the best in the English language, have been issued. The press is housed in an unpretentious building and is run at an annual cost of about one thousand dollars, under the direction of Rev. Samuel Badal, a native of Urumia, who completed his studies in America.

In India

When Rev. Joseph Warren went to India in 1839, Hon. Walter Lowrie, secretary of the Foreign Mission Board, sent out by him a printing press which he set up in a bathroom of his bungalow. A native boy who, with his sister, had been left in destitution and raised by the missionaries, was trained to work the press, and in course of time this boy developed into an elder and himself became proprietor of the press.

In Siam

In Siam, the Bangkok press was established in 1859, and from that time to 1890 there was only one Washington hand-press, with two fonts of well-worn Siamese type. Now a machine press and two job presses are driven by a motor. The building is of teakwood, forty feet square, substantially built. In addition to tracts and books, a Siamese magazine is published by the mission, under the management of the Wang Lang school, missionaries and Siamese friends contributing. Of the outside work done by the press, the most important recently has been the reprinting of Dr. G. B. McFarland's English-Siamese dictionary, a two-thousand edition of over six hundred and fifty pages. There has also been printed the Annual

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Survey Department Report in English and Siamese, a schoolbook for the Government Educational Department and numerous jobs for the various business firms.

In Laos

In Laos, the press at Chieng Mai is the only one in the Laos country, and upon it depend entirely not only the Bible and Tract Societies, but also the Siamese Government, as well as our mission. Hence we control the entire output of literature for the Laos people. The press was established in 1890, and the manager, Mr. Collins, has seen this press grow in fourteen years from one small font of Laos type and a second-hand Washington press in a one-story building sixteen by twenty-four feet, to a large establishment operating four presses and much other modern machinery employing twenty-four men and boys, working at times night and day and turning out two hundred and fifty million pages a year in three languages. In 1905, it was removed into a larger buiding, when a new building for the boys' school was completed. With all the pressing work of the press, the superintendent and his associates find time to go out regularly on evangelistic tours, through which more than one hundred converts have been won within a few months.

In the Philippines

In the Philippines, at Dumaguete, in the industrial department of Silliman Institute, there is a press which publishes "Silliman Truth," a paper much used by the Visayans as a means of learning English and often quoted by the Manila dailies.

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In China

In China, the Shanghai press employs in its type-foundry, bookbindery, compositors' room, salesroom and office more than two hundred and eight Chinese and twelve foreigners. Twenty-five additional houses were recently built for the workmen and a building for social resort and meetings. When built, the press was far out in the open country, but long terraces of foreign houses have since sprung up even beyond it and the land has increased in value tenfold. Hence, it will be seen that the money expended on the workmen's houses is well invested. At one time, this press was the only establishment in the world with a full set of matrices for casting Chinese type, and not a pound of Chinese movable type could be obtained anywhere except from here. In the Chinese type room, the fonts contain no less than sixty-six hundred different kinds of characters. The press has furnished fonts of type for the missions in Peking and Foochow and all parts of China, as well as for Korea and the German Imperial Printing House in Berlin. Bibles, books of general information, Chinese and Japanese dictionaries, educational, medical and scientific books, pamphlets and periodicals pour out from the press, in both Chinese and English. The edition work and most of the catalogues are bi-lingual, requiring Chinese type. A notable bi-lingual work just issued is the Greek lessons (including grammar) which the work of our theological seminaries now requires, in order that our students may be able to take up the New Testament in the original. A special font

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of Greek type was bought for this new requirement of the press. The output from the mission press for the last year was about two and a half million copies in Chinese, of which over one hundred and fifty thousand were copies of the Scriptures. In English and bi-lingual works, the number of pages printed reaches a grand total of nearly ninety million.

"The Commercial Press," founded by Christian Chinese who received their training in our mission press at Shanghai, has become a successful corporation with branches at various centers, capitalized at a million dollars (Mexican) and paying large dividends. It is issuing schoolbooks by hundreds of thousands. Although many other presses have sprung up, yet it is impossible to meet the growing demand.

In Hainan, at Nodoa, in connection with the work of the press, two pupils of the boys' school have given two hours a day during school term and the whole of their vacation time. One thousand catechisms have been printed and bound, and a second thousand have been printed. The last twenty new hymns in the Romanized have been set up and will soon be printed.

The output of our presses on foreign mission fields aggregates one hundred and thirty-six million pages annually. Who can trace the influence of these leaves of healing for the nations, as they are carried over all the earth?

(For Part Second of Session Six, see page 251)

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POINTS FOR DISCUSSION

METHODS AND ACHIEVEMENTS
(Continued)

(b) INDUSTRIAL

AIM:—*To show how essential honest labor is in the whole plan of life—both for the individual and the church.*

What scriptural warrant is there for industrial mission work?

What has the church to do with the promoting of industry in a community—for the community's sake? for the sake of the church herself?

What is to determine the limits to which the church is justified in expending her energies in this direction: (a) in the homeland? (b) on foreign fields?

In such a country as West Africa, for example, what course would you pursue with a view to bringing about a Christian civilization and establishing the Church of Christ?

What debt does commerce owe to missions and how can it best be paid?

What part does the printing press bear in relation to the several phases of the program of missions?

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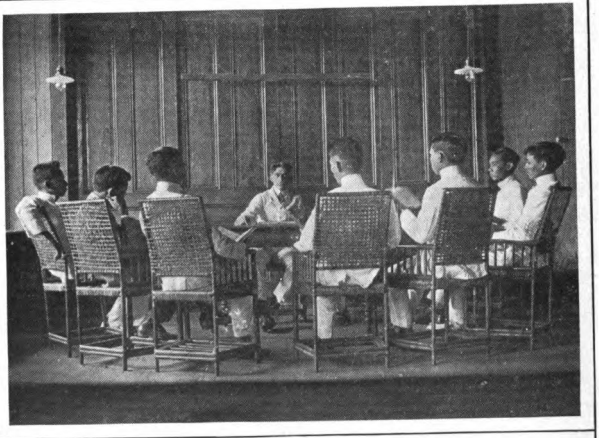
ATHLETIC FIELD OF THE SYRIAN PROTESTANT COLLEGE
Beirut, Syria



THEOLOGICAL CLASS
Manilla, Philippine Islands

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SESSION SEVEN—PART FIRST

METHODS AND ACHIEVEMENTS
(Continued)

(d) EDUCATIONAL

The Obligation of Our Inheritance

With fully eighty-five per cent of all our people literate, it is not easy for Americans to understand what it means, that, even in such nominally Christian countries as Colombia and other republics of South America, the proportion is reserved and eighty-five per cent are utterly illiterate. It is yet more difficult to grasp what is involved in the appalling fact that in Turkey and in Egypt only two in a hundred can read and write; in India there are less than four of every hundred men and scarcely one in a thousand of the women. Going forth to give the gospel to people under such conditions, the Presbyterian Church could not but give large place in its plans to Christian education. How could those who have such a heritage as ours do otherwise? And this has been the spirit of our missionaries from the very first.

The Spirit of Our Educational Pioneers

Shipwrecked on the shores of Shantung, China, Dr. Calvin Mateer had scarcely got on land before he started the school at Tengchou which has since developed into the Shantung Protestant University. Dr. W. A. P. Martin,

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D.D., LL.D., who after more than sixty years of service is still at work in Peking, China, recalls how he once found Dr. Mateer constructing scientific apparatus with his own hands and wrestling with a mathematical problem which he had found in an American magazine, viz., "to find the diameter of an augur which, passing through the center of a sphere, will bore away one half of it." Dr. Mateer was but following in the footsteps of his Presbyterian forebears and pursuing the policy which has characterized the missions of the Presbyterian Church through all her history.

The Sources of Our Leadership

If we were worthily to fulfill our mission to the less favored people of all the world, then it was indispensable that we should raise up a thoroughly educated leadership here at home—both for the ministry of our own churches and for our missionary service everywhere. For such enlightened and liberally educated leadership the Presbyterian Church has always stood, and for it has made generous provision.

The Board of Education was one of the earliest agencies which the church established, in 1819. Through this board thousands of students have been assisted in preparing for the ministry. Of late about eight hundred have been receiving such aid, at an average cost of ninety-five dollars a year. The number of students preparing for the Christian ministry has declined in recent years, the number studying in Presbyterian theological seminaries being about seven hundred, as compared with nine hundred and ninety-nine in 1895; in 1905 the

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number had declined to six hundred and fifty-eight. The ratio is now one to eleven hundred and sixty-two church members, whereas the normal ratio for meeting the demand is one to eight hundred.

Specific work is carried on for students in fifteen state universities, in which there is an enrollment of over forty-five thousand students, more than seven thousand of whom come from Presbyterian homes.

The College Board coöperates in supporting sixty-eight colleges which are either (1) organically connected with the Presbyterian Church in the United States of America, or (2) which provide in their charters that at least two thirds of their boards of control shall be Presbyterian, or (3) which are actually under Presbyterian approval as to their work. It is mainly from these denominational institutions — such as Lafayette, Grove City, Lincoln University and Wilson, in Pennsylvania; Wooster and Oxford, in Ohio; Park College, Missouri; Parsons, at Fairfield, and Buena Vista, at Storm Lake, in Iowa; Huron, in South Dakota; Westminster, at Denver, Colorado; Westminster, at Salt Lake City, Utah, and Occidental, at Los Angeles, California—that the leadership of the church, both clerical and lay, is drawn.

Home Missions Institutions

On our home mission fields about one hundred and fifty institutions are maintained by the Women's Board of Home Missions for the benefit of various classes as follows:

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	No. Missions and Schools.	No. Missionaries and Teachers	No. of Pupils.
Alaskans	13	37	119
Indians	14	53	518
Mexicans	18	48	992
Mormons	10	33	452
Mountaineers	50	139	2,132
Immigrants	32	68	875
Cubans	3	13	306
Porto Ricans	8	31	716
Speakers	..	2	...
Totals	148	424	6,110

Our Schools and Colleges on Foreign Fields

Our more than seventeen hundred institutions of all grades on foreign fields constitute a world-wide university. Following is a summary of this work for a year:

Country.	Schools.	Pupils.	Teachers.
Africa	97	6,545	32
China	448	9,659	633
India	270	10,962	703
Japan	29	2,184	138
Korea	535	12,387	654
Mexico	35	1,345	54
Persia	69	3,131	138
Philippines	7	621	26
Laos	8	532	31
Siam	30	955	21
South and Central Amer.	52	1,820	79
Syria	113	5,637	186
Asiatics in U. S. A.	14	284	12
Totals	1,707	55,982	2,707

Around the World in Half an Hour

To get a bird's-eye view of the educational work which the Presbyterian Church is conducting on its home and foreign mission fields, one would need to take an aeroplane and first of all make a wide circuit from one extremity of North America to the other.

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In America

Starting in the far northwest with Alaska, he would look over the fine group of new buildings of the Sheldon Jackson School, at Sitka, and the smaller school at Gambell. Then, following down along the line of the Sierra Nevadas, he would find a cluster of schools amongst the Mormons in Idaho and Utah, another among the Mexicans in New Mexico, another among the Indians in Arizona, Oklahoma and the Indian Territory; then moving due east, to the Appalachian Range, a great galaxy of schools is found among the white mountaineers of Tennessee and North Carolina. On the island of Cuba we have schools at Guines, Nueva Paz and Sancti Spiritus; on Porto Rico, at Aquadilla, Anasco, Mayaguez, San German and San Juan.

On passing from the home field, the schools are so numerous as to make it necessary to confine attention only to the institutions of higher grade.

Mexico

Coming next to our nearest neighbor on the south, in Mexico, Coyoacan College at Mexico City is the only school of higher learning for Spanish-speaking boys of Mexico, Texas and Cuba. There are nearly one hundred students, including those of the theological department. Some of them have come from the distant states of Mexico. Most of the pastors of our Mexican churches have been trained in this college.

South America

In Chili, the Instituto Ingles, Santiago, was founded in 1873. Graduates of the school are admitted without examination to the scientific or technical departments of our American

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universities and colleges. The students as a rule come from the upper, middle and wealthiest classes; some come from Bolivia, Peru, Ecuador and Argentine. The demand is far beyond the capacity of the institution, as is indicated by the fact that a senator who took his sons all the way from Bolivia found it impossible to gain admittance for them, because there was no room; they were put into a school of the French Jesuits. The reputation of the Instituto Ingles is indicated by the following incident:

> At the beginning of the year a gentleman came to the office and said he wished to matriculate three boys as boarders. He was offered the prospectus, but he refused it, saying that he merely wanted to know the price per student or for the three. He then went on to say that he had recently met a young man on one of the steamers in the North who had attracted his attention because he took no part in the usual card games, did not smoke, was not rude or boisterous, but always courteous and gentlemanly to all on board, making himself a general favorite. I asked the young man where he was educated. He was one of your boys. I do not care very much what your prospectus may say, because I have had living witness to the efficacy of the school's teachings. As a man of business and of the world, who wants the best for his children, I want my boys to come here where they may be trained not only intellectually, but also morally, so that they may take their part as real men in the battle of life.

In Brazil, Mackenzie College, at Sao Paulo, while under an independent board of trustees, receives practically all the financial help which it gets from the United States from the Board of For-

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eign Missions, and its work is intimately connected with that of the missions and the Brazilian church. A recent change of educational policy on the part of the government has given a yet larger opportunity. Since privileges hitherto accorded to recognized higher schools and gymnasiums, which Mackenzie College never accepted, have recently been withdrawn, the press of students seeking admission has greatly increased. The chapel cannot hold over two thirds of the college students now. The enrollment in the whole institution exceeds nine hundred, of whom six hundred and fifty-nine are male and two hundred and forty-seven female, over two hundred being of college grade. Eleven nationalties are represented.

Syria

In Syria, at Beirut, is the Syrian Protestant College, which, although not organically connected with our mission, was projected by our missionaries nearly half a century ago, and has been nurtured by them through all the succeeding years. It occupies a fine site overlooking the city of Beirut and the Mediterranean Sea, with the Lebanon Mountains in full view. It includes about forty acres of land, on which sixteen buildings have been erected. There are about seventy instructors and nearly one thousand students.

Persia

In Persia, Teheran Christian College, with only one building as yet, is the only Christian institution for the education of boys and young men in the capital city of Persia. Of the three hundred pupils, one hundred and eighty are Mohammedans, representing all classes from the

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laborer to the highest nobility. A number of the Moslem students have openly confessed Christ.

Urumia College had its beginning from the gathering, in January, 1836, of ten little boys into a cellar in Urumia, constituting the first mission school opened in Persia. This institution has developed until it includes academic and college grades. There is, also, a medical course, in connection with Westminster Hospital, and a course in theology. The students are drawn principally from the Nestorian inhabitants of the Plain of Urumia and the mountains of Kurdistan. The graduates have gone forth as preachers, evangelistic teachers and physicians throughout all of northern Peria, as far south as Kermanshah, throughout Kurdistan and even to Mosul in Turkey.

India

In India, at Lahore, Forman Christian College was founded in 1865 as an outgrowth of the Rang Mahal High School. It now stands as a first-grade college and is affiliated with the Punjab University. Of four hundred and ninety students, two hundred and forty-seven are Hindu, one hundred and fifty-five Mohammedan, sixty-one Sikh and twenty-five Christian. Forman College has more Mohammedans than any other college in the province, and no other college furnishes such an arena for students of different classes to mingle one with another. Since it was founded, Forman College has turned out more than seven thousand students. J. C. R. Ewing, D.D., the president, is the vice-chancellor of the University of the Pun-

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jab and exerts a wide influence in educational circles of the British Empire.

Allahabad Christian College, founded in 1902, has more than three hundred students in the college proper, with seven hundred and fifty in the academy department. All but a dozen of the college students are non-Christians. The baptism of Hindu and Mohammedan students has created intense excitement. Thus far, the institution has been supported almost entirely by special gifts outside the board's regular budget. Recently two hundred acres of land have been acquired from the India Government for an agricultural department.

Woodstock College for Women, at Landour, begun in 1854 under an English society and acquired in 1873 by the Presbyterian Women's Board, has an enrollment of one hundred and fifty pupils, of whom sixty are children of missionaries. Recently the first graduate to take the B.A. degree stood second out of nine hundred candidates in all India.

Siam

In Siam, Bangkok Christian College, which started in 1852 as a school for boys, and developed in 1889 into the Boys' Christian High School, is now, with its four hundred students in all branches, the largest and most important institution in southern Siam. The majority of the pupils are Christian. This school has been a powerful factor in the uplift of Siam, and the king and ministers of state, princes and nobles are deeply interested in its welfare and contribute to its support.

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Laos

In Laos, the Prince Royal's College at Chieng Mai, receives from the church in this country about four hundred and fifty dollars and raises on the field about nine hundred dollars. With these funds, it is necessary to buy all supplies, pay five native teachers, a native cook and coolie, besides boarding fifty boys nine months of the year. The school allows only four cents per day for the food of each boy.

China

In China, the North China Union College, at Tungchou, in which English and American Congregationalists combine with Presbyterians, with one hundred and fortyfive students, has sixty-eight volunteers for the ministry.

The Shantung Christian University is the only such institution among the thirty-five million people of Shantung, the province where Confucius was born. First established at Tengchou by Dr. Calvin Mateer, it was transferred, in 1905, to Hwei Hsien; it has since been extended to include a medical department at Tsinanfu and a theological department at Tsing-choufu, the English Baptists and Anglicans combining with the Presbyterians. All departments are about to be brought together at Tsinanfu. From the first the evangelistic spirit of this institution has been so strong that every student graduated has been a Christian. Of those graduating up to the time of the union, about twenty-four per cent have become preachers, fifty-four per cent teachers and six per cent physicians. Graduates of the college are now working in thirteen of the eighteen provinces of China. Six of

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the Chinese provincial universities have its graduates in their faculties.

The University of Nanking is located at the ancient capital of China, which is the center of the lower Yangtse Valley, with a tributary constituency of one hundred and twenty million people with seven railways. This institution, in which Methodist and Disciple and Presbyterian missions unite, has college and laboratory courses, also a medical school in which seven missions unite, a Bible school in which five missions unite, and a language school, established at the request of twenty-seven different missionary societies. Twelve American college graduates are associated with President A. J. Bowen in the preparatory and college work. Four university men, with thorough command of Chinese, assist Dr. J. C. Garrett in the Bible school. Thirty Chinese teachers are on the university staff, including Ding Li Mei, the celebrated evangelist. In the college and preparatory courses there were four hundred and forty-two students enrolled before the revolution, and in spite of war, famine and flood, three hundred and fifty still remained. Seventy-five per cent are Christians. The Board of Trustees is seeking to raise five hundred and seventy thousand dollars to take advantage of the wonderful opportunity presented at this strategic center at this critical juncture.

Hangchow College, started at Ningpo in 1845, and moved to Hangchow in 1877, has recently acquired a new site on the Chen-tang River four miles outside the city, where new buildings have already

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been occupied. A self-help department enables poor students to get an education here who could not otherwise. This institution is a feeder to Nanking University. It has over one hundred students, including the preparatory department. Building operations are now in progress. Of twenty-nine boys graduated from the school in four years, only one left the school not a professed Christian.

Canton Christian College, though not organically connected with the Presbyterian Board of Foreign Missions, is intimately affiliated with our work and workers at Canton. Founded by Rev. H. P. Hopper in 1885, it was placed on a non-denominational basis in 1893, holding its charter from the University of the State of New York. Its recent development has been largely due to the foresight and devotion of Mr. W. Henry Grant, secretary and treasurer of the college trustees, who serves the missionary cause in this and other ways unreservedly and entirely at his own charges. The present period of growth of the Canton College dates from 1904, when the permanent campus now comprising about fifty acres was occupied. There are at present fourteen Americans on the staff, and a score or more of Chinese. The total enrollment is three hundred and forty, covering all grades from kindergarten to collegiate, most of the students being in the high school. A medical school, under the Christian Association of the University of Pennsylvania, is affiliated with the college and has a foreign staff of six, with a class of four advanced medical students; a dispensary and hospital

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are also connected. The land and buildings at Honglok ("Peace and Happiness") have cost about two hundred thousand dollars, gold, and the annual budget for current expenses is about thirty-seven thousand dollars, gold, of which nearly half is covered by student fees. Within the past three years Chinese friends have provided three large student dormitories at a cost of nearly eighty thousand dollars, gold, accommodating three hundred students. Some forty graduates of the school are at present studying in America. Dean W. K. Chung has been made Commissioner of Education for Kwangtung under the new government. This institution is one of the six or seven colleges in China on which Christians of all denominations are called upon to unite their interest and support.

Korea

In Korea, Union Christian College, at Pyeng Yang, has on its board of control representatives of both the Methodist and Presbyterian missions, and steps have been taken to include other missions and make it the union college for all northern Korea. Over five hundred and fifty students are enrolled, of whom fifty are in the college grades. Former students are now teaching all over Korea. For every dollar from America used in this institution, the Koreans have raised three dollars on the field.

Japan

In Japan, Meiji Gakuin, Tokio, begun in 1872 at Yokohama and moved to Tokio in 1880, is under the joint care of the Presbyterian and Reformed Church in America. The school has a five years academic course and three years col-

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legiate. Its three hundred graduates are, many of them, filling positions of trust and responsibility in the national life. There are nearly three hundred students in the middle school, less than twenty in the higher department. Of sixteen Japanese teachers, nine are Christians. President Ibuka conducts a catechetical class of boys preparing to receive baptism.

A Christian university for Japan is projected. While our Board of Foreign Missions has not felt prepared to assume financial responsibility, it has voted cordially to approve the project as presented by the mission. This enterprise looks toward the development of a comprehensive and united plan of higher Christian education for the whole empire.

THEOLOGICAL SEMINARIES

There is no more vital and pressing problem than that of raising up an indigenous leadership for the church on every mission field. To that problem the most earnest and persistent efforts are being directed.

In Porto Rico, at Mayaguez, which is the medical and educational center for the western end of the island, there is a training school for the native ministry. Rev. Judson L. Underwood is the principal, and there are four professors and twenty-six students.

In Mexico, at Coyoacan, of the eight students in last year's class in the seminary, two had come from Catholic institutions after breaking with their former faith.

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In Brazil, at Campinas, T. J. Porter, D.D., the president, says: "I have been teaching church history, the history of redemption in the Bible and psychology. This last is necessarily a part of the theological course in Brazil, because the government gymnasiums do not teach mental or moral science." There are thirteen students.

At Bahia, a small class is being taught by a native pastor, forming the embryo of what may one day grow into an established institution.

In Japan, the Meiji Gakuin was formed in 1886, when the Union College and the Union Theological School were united—the former becoming the academic department and the latter the theological department; nine graduated last year.

In Korea, at Pyeng Yang, the theological seminary is the culmination of helpers' classes which have long been held in the principal stations of the missions. Here Arminian and Calvinist unite in studying how best to present the Word of God, which is able to make men wise unto salvation.

In China, at Peking, the Union Theological Seminary plant is furnished and equipped by the Presbyterian mission, although representatives from the American Board, the London Missionary Society and the Presbyterian Board, constitute the teaching force. Here the Student Volunteer Movement for China was organized in 1911, under the leadership of Ding Li Mei, with the watchword, "The gospel for China, in this generation." A union summer school for local evangelists and colporteurs is held at this seminary.

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Nanking Union Theological Seminary derives its support equally from our Central China and Kiang-an missions and two missions of the Southern Presbyterian Church. There are three foreign professors and one Chinese tutor. The enrollment is about forty, almost evenly divided between the two branches of the church. The seminary is divided into a seminary proper, to which only college graduates are admitted and from which alone graduates will be ordained by the native Presbyteries, and a Bible-training school for the training of lay preachers. Two thirds of the students are in the latter division of the school, the president of which is J. C. Garrett, D.D. The seminary, at Tsing-chou-fu, is under the direction of Rev. Percy Bruce, B.A., of the English Baptist mission, and Watson M. Hayes, D.D., of the Presbyterian mission, assisted by an able staff of Chinese teachers. The plant belongs to the English Baptist Society.

Fa-ti Theological Seminary, at Canton, is the outcome of the early efforts of the late Dr. Happer, who in 1845 opened in Macao a boys' school, which was removed to Canton in 1885. This institution has sent out more than a hundred preachers, some of them now pastors of self-supporting churches and leaders in the Chinese church. There are about fifty students. The aim of the institution is to raise up a native ministry, and to give a solid Christian education to sons of Christians. In the theological department there are, besides our own students, those of Congregational, United

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Brethren, Methodist and Canadian and New Zealand Presbyterian missions.

At Lien-Chow, a small theological class has for several years been under instruction. In addition to their studies they have helped in the school, looked after a mission chapel and engaged in various other work.

At Heng Chow theological study has been begun under Rev. G. B. Gelwicks, with an attendance of fifteen.

In India, at Saharanpur, a theological seminary was established in 1883 for the preparation of Indian Christian students for the ministry, and the training of men for the lower grades, as catechists and teachers. A preparatory class was established for this latter class of students and for those who needed some preparation before entering upon the regular theological course. This institution is conducted by a board of directors, composed of missionaries of the Punjab and North India missions. Each one of the four Presbyteries elect a member on this board. The graduates are employed in the Punjab and North India missions, its field extending from Allahabad to Lahore and containing seventy-five million people; in this region mass movements are under way which have brought tens of thousands of non-Christians into the Christian church within a decade. More than fifty students are enrolled. Two separate courses are provided: one for licentiates and ordained ministers, the other course for village pastors. The preparatory course affords a good way of testing men, preventing from

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entering the seminary those who are not worthy or capable. The students visit the villages in the vicinity of Sararanpur every Saturday, dividing into parties, to each of which are assigned certain villages; Monday morning reports are given of the work done. The principal is Rev. H. C. Velte.

In the Philippines, at Manila, the Ellinwood Training School for Christian Workers opened November 1, 1905, with nineteen students. Most of these students are grown men with families to support, and the classes are arranged to meet their needs. In 1907, the Bible school of the Methodist mission was united with our own. Of fifty-three students, forty are Methodists, eleven Presbyterians and two United Brethren. Most of the students are working their way, those more advanced by preaching, and the others in other ways.

In Persia, the theological department of Urumia College is in charge of F. G. Coan, D.D. There are seven students in this department.

In Africa, at Elat, a theological class of about a dozen young men from the several stations of the West African mission are under instruction—three Ngumbas from the Lalodorf church, two Bulus from Efulen and five Bulus from Elat. The evolution of worthy and qualified ministers from a solid mass of heathenism is a miracle of grace and accomplishment. A dozen places are waiting for every candidate. Rev. Wm. M. Dager is the whole faculty.

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Education an Entering Wedge for the Gospel

It was the teacher that opened Siam to missions. Our first missionaries had been rudely rebuffed during their early years in that land. Rev. R. W. Orr, who had been sent to Bangkok in 1838, reported in favor of occupying the country, both as a base for entering China and, also, for the sake of the Siamese themselves. But the king did everything possible to bar the way. Even the British ambassador had been insulted and was about to resort to force, when suddenly the king died and a prince succeeded to the throne who had been taught by the American missionaries. The new king at once threw the doors open wide to missionary activity of every kind, declaring that the American missionaries had always been just and upright men, had lived with the Siamese as if they belonged to the nation and had taught the Siamese many things. Thus Christian education had served as the key to the situation. It had opened the way for the gospel.

Eliminating Non-Christian Teachers

In the carrying on of missionary education, problems arise which call for wisdom and patience to solve. One of these questions is as to the advisability of employing non-Christian teachers. What is to be done where no qualified Christian teachers can as yet be found, for example, in India, to teach Sanskrit or Persian or in China to teach the Confucian classics, while there are plenty of non-Christian teachers available. Shall inferior teachers be employed who may be, also, inferior Christians, rather than any non-Christian, no matter how thoroughly furnished and possibly also of un-

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questionable character? Of recent years non-Christian teachers have been gradually disappearing from our mission schools, and the Foreign Mission Board is accelerating this process more and more.

The Primary Function of Education

The aim and spirit of our educational work is or ought to be evangelistic, first, last and all the time. The policy adopted in 1845 for the school at Ningpo, China, fairly defines the purpose adhered to in most of the school work on our foreign fields, viz.:

(1) To secure the salvation of the pupils' souls.
(2) To enable them to get their living among men.
(3) By elevating their characters to make them useful to their countrymen. And later
(4) To train preachers and church leaders.

There are, however, two somewhat variant views as to what is the primary function of missionary education. Some regard the school as the most effective method of evangelizing non-Christians, especially among Asiatics, whose deeply entrenched ethnic religions are also systems of philosophy. The letting in of light on any subject, it is insisted, cannot but dissipate the darkness, until gradually the whole mass will be leavened and the truth as it is in Christ will prevail.

Others consider the primary use of education to be the training of the young of the Christian community. They would depend for the work of evangelization upon the direct preaching of the gospel and the faithful witnessing of believers individually. Let the schools be utilized, first and foremost, to

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prepare the body of believers to discharge their inalienable privilege and obligation to propagate their faith and share with others that new Life which has become their priceless possession. Some of the most experienced of our educational missionaries urge that unless at least two thirds of all the students are Christians, it is not desirable for a mission school to be maintained.

Evolution and Much More

Christian education transforms character and conditions in a way that seems almost miraculous. One who has seen this wonder wrought in India thus comments upon the effect:

> How it uplifts men in this land! I saw one man, low-browed, a carrion eater, looking like the missing link between man and the brute creation; a man whose only perquisites from the community were the cattle that died a natural death or from disease, for this was the only meat he ever got to eat; a man who could not count beyond ten, and was not sure whether he had eleven or twelve children. Yet this very man, converted too late in life to acquire an education for himself, had three sons in college, who were to go out as ministers, lawyers or doctors to uplift their people and tell the poor carrion-eaters, crushed for two thousand years beneath the wheel of caste, that there was hope for them also, and a better life here and beyond.

(For Part Second of Session Seven, see page 255)

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POINTS FOR DISCUSSION

METHODS AND ACHIEVEMENTS
(Continued)

(d) EDUCATIONAL

AIM:—*To show the place of Christian education in extending the kingdom of our Lord.*

How does your obligation to the ignorant differ from what it would be had you been born in an unevangelized land?

What difference would it have made if the Presbyterian Church had made no provision for educational institutions?

Where do you consider it most urgent to extend our present schools on the home mission fields? Why?

What rearrangement, if any, would you suggest in the distribution of our educational institutions abroad—where cut down or increase to greatest advantage?

Can you suggest any means that might be employed in your own church or among your acquaintances or by yourself to make it possible to overtake the present opportunities more speedily?

What course would you adopt—for example in India or China—if qualified Christian teachers could not be found to teach branches required by the educational department of the government—and well equipped non-Christian teachers were available?

Should our educational institutions be utilized primarily for drawing and evangelizing non-Christians or for developing and training Christians?

What effect may the unions that are being affected in the management of mission colleges have upon the church at home? How long before our theological seminaries in this country are likely to be put on an interdenominational basis?

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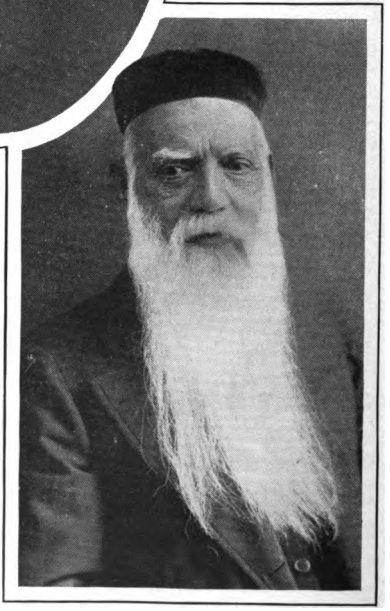
REV. EDWARD MARSDEN
Tsimpsean Indian, a graduate of the Mission School at Sitka, Alaska



REV. KALI CHARRON CHATTERJEE, D. D.
Hoshyarpore, India

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SESSION EIGHT—PART FIRST

METHODS AND ACHIEVEMENTS
(Continued)

(e) EVANGELISTIC

The Evangelistic Obligation Fundamental and Universal

The evangelization of the world—in this generation or any other—while not synonymous with the "conversion" of the world or even the Christianizing of it, does necessarily involve much more than the mere heralding of the gospel message. It means the transforming of individual lives and the planting of a church which shall be truly indigenous and self-propagating. As believers are added to the Lord and become witnesses to his saving and keeping power, the church multiplies and takes up the manifold task of transforming the life of the whole community according to the teaching of Jesus. But, while in the very nature of the case, the gospel involves the application of divine life to human needs on all sides, the primary function of the church has to do with the regeneration of the individual and the building up and extending of the kingdom of God through all the earth. To that chief end all other phases of her work, at home or abroad, are secondary and should be kept subordinate. She may not have the joy of bringing all men to Christ, but she cannot escape the duty of bringing Christ to all men. She cannot stop

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short of so making Christ known to every creature as the divine Saviour and Lord, as to put upon each one, individually, the responsibility of accepting or rejecting him.

The Task at Home to Be Finished

In the homeland, even though the call to follow Christ may come to most people through many channels constantly—so constantly indeed, it may be, as to become as "sounding brass, or a clanging cymbal"—it still remains the duty of every believer to witness personally to the saving and keeping power of Jesus Christ to all whom he can reach. The fact that fully fifty per cent of the people of this country are outside of the communicant membership of any church, Roman Catholic or Protestant, shows the great need of unceasing evangelistic effort. With three thousand of our Presbyterian churches reporting no accessions within a year and the net gain of our entire membership only one and one half per cent, the entire church certainly needs to be stirred to increased and continuous endeavor. What is needed is not special services or professional evangelists so much as the spirit of evangelism throughout all the channels of the church. To this end the Evangelistic Committee of the General Assembly is wisely concentrating its efforts upon the promotion of pastoral evangelism in the entire church.

Upon the Board of Home Missions has been specially laid by the General Assembly, responsibility for union and simultaneous evangelistic campaigns in our larger centers of population, as well as for renewed efforts in less congested centers on

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more specifically denominational lines. For this purpose, some seventy pastor-evangelists or pastors-at-large are employed by the Home Board, commissioned usually for work in a single presbytery or a group of presbyteries.

Converts on the Foreign Field Expected to Be Witnesses

Abroad, evangelistic work is everywhere in the forefront of the missionary program. In some of our foreign fields, in order to gain admission to the church, evidence must be given that the applicant has endeavored to win others to Christ. "How many native missionary workers have you in your district?" a bishop asked of a returned missionary. "Three thousand," was the reply. "I did not ask the number of *converts,* but the number of native missionaries," the bishop explained. "I understood your question," answered the missionary, "and I can only repeat that we have three thousand; for our converts are all missionary workers."

In Japan

The Christian church in Japan celebrated its jubilee by an earnest effort to double its membership. Many instances of rare devotion and earnest evangelism are found among the more than twenty-one thousand members of the church of Christ, which includes all those who hold the Reformed or Presbyterian faith. One instance will suffice for the present purpose. A Bible woman at Kamakura, who has been faithfully at work for nearly a score of years, her body twisted and bent with rheumatism, has within a single year talked with more than two thousand individuals. Among these was the prime minister,

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Marquis Katsura. Miss Youngman thus describes the incident:

One morning I told some one to call her to prayers and her husband came in, saying, "She will be here soon, she is talking to Katsura Daijin (Prime Minister) now." After a little while she came in and I said: "Well, so you had a call from Katsura Daijin, did you? What did you say to him?" "The same as I said to the others," she replied. "Well, what was it?" She replied: "Why, I had the picture of Lazarus up, and I told him the story. Then I said, 'You must not put off seeking salvation till it is too late, or you will be like the rich man. After death there is no more time. Now is the accepted time; now is the day of salvation.'" While she talked, she gave him a cup of Japanese tea to drink. She offered him a New Testament, but he thanked her and said, "I have a friend who is a Christian and he gave me one." He then asked to whom the place belonged, and on being told, replied, "These Christians are an earnest people.

In Korea

The Korean church commemorated the completion of its first quarter-century by a "Million Movement," which sought to enlist the whole church in simultaneous efforts to put a portion of the Scriptures into the hands of every Korean, coupled with a personal invitation to follow Christ, thus aiming to bring the membership of the Protestant Christian church to a million. Whatever the outcome, visibly, such a conception is in itself a revelation of the spirit which has possessed the church in Korea from the beginning. Of a company of ten hundred and thirty-three Koreans who, in 1905, emigrated to Yucatan, Mexico, there were four Christians,

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and within one year these four had multiplied into a church of two hundred and fifty, which erected its own church building in Merida and transported two Korean evangelists from Los Angeles as their spiritual leaders.

Mother Kim came one day with a little round-faced woman who, she said, wanted to believe. Mother Kim had preached to her and prayed for her for months and at last she had decided. She attended regularly the catechumen class and was deeply interested in talking and explaining the doctrine to those around her. She began bringing in her friends, sometimes one or two or five or six a week. She and Mother Kim were out every free moment, preaching and exhorting. Even at the marriage of her daughter, after the "Moksas" (pastors) had left, Taisi and Mother Kim preached for half an hour to the wedding guests. She went to all the places where Mother Kim had formerly been unable to make an impression, and by her enthusiasm fairly stormed down the opposition. She was asked whether she was willing to give up her daily work as a seamstress and do preaching only. She thought about it and said it was a big temptation, she so loved to preach, and she was finding it hard to make a living, but she could not take money for speaking for her Lord.

Contributions of time for systematic evangelistic effort have for some time past been steadily increasing in Korea, until they now aggregate over one hundred thousand days annually. In one Bible class of five hundred men at Seoul, two of whom had walked eighty miles carrying loads of charcoal to sell so as to cover their expenses during the ten days when the class was in session, after the question of giving days for preaching had been dis-

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cussed, pledges of thirteen hundred and thirty were made in writing.

In China

The practice of subscribing time prevails, also, in China. At Tsining, the Christians contributed in the aggregate seven years of time, several of the men volunteering to give all their time until death to the advancing of Christ's kingdom. One of these men is now teaching a school free of charge and using his vacation time for preaching in the villages. These witnesses attend markets and fairs, and have given out what they have themselves learned of Christ. In some places catechumens, although not yet themselves baptized, have been teaching others.

At Chefoo the question of the speedy and thorough evangelization of the field was carefully considered and much interest shown in working it out. A general evangelistic committee was appointed to supervise the work and the whole field under jurisdiction was divided into eight districts, each in charge of a sub-committee of one or two men. These are to make such arrangements that, if possible, the gospel shall be preached in every village during the year. In order to accomplish this, an effort has been made to get every Christian to do some personal evangelistic work. Within twelve months twenty-six hundred villages within a radius of one hundred miles were visited by preachers and lay workers.

Near Nanking is a small but important village surrounded by a hundred small farm villages, all of which depend upon the central one for their

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daily market. In one of these was a well-to-do farmer who worked some ten or more acres. He was a strong man and a leader among his heathen neighbors. He was also a devout idolater and a leader of a large annual heathen theater and festival. Mr. Gong was a tailor by trade and moved to Nanking, where he visited the street chapel, but chiefly to ridicule the teaching. However, when working at his trade in the home of the missionary, he came in contact with Christian books and home life, especially the Bible. He became deeply interested in the gospel, and was converted and believed; joining the church, he before long became a helper and finally an elder. He faithfully witnessed for his Lord, and had the joy of seeing his whole family, including his mother and brothers and uncles, become members of the church; now nine of ten families around him are members of the church to the number of fifty.

In Siam

"One of the Siamese evangelists went to a district where he had formerly lived and where he had found his wife. He is a young man, converted in the Lakawn Hospital about four years ago. He carried the gospel to his wife's relatives and his former acquaintances in that district. Struck with the remarkable change in the man's own life, they gave heed to his message. Six families, the parents and all their children, accepted Christ, the father in each case being able to read and write. When the young evangelist arrived among them he had already exhausted his supply of books. So he took his own Bible, tore off the binding and divided

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it among the various households. Returning to the city, he gave a joyful account of this new work to the missionary; among other things he related that some of the converts had possessed magical books which had cost in some cases as high as sixty ticals (thirty dollars in gold); but these they cheerfully consented to destroy. One man had agreed with a neighbor to work a rice field. Having become a Christian, he informed the owner of the field that he was still prepared to carry out the bargain, but that he could not work on Sundays. The latter insisted that he should work on Sundays and rest on Buddhist sacred days. The new Christian promptly surrendered the field, but was soon able to secure another which he could work under Christian conditions."

In India

In certain districts of Northern India, especially, there are such masses of people moving Christward that the present force is utterly inadequate to overtake the opportunity. In Etawah, there are said to be fully twelve thousand of the sweeper caste ready to welcome the Christian preacher and teacher. From Fatehpur, Mr. Mattison and his helpers, working carefully through a strip twenty-five miles long and seven miles wide, reached over ten thousand people with the good news.

Prof. Velte, of Saharanpur, cites this significant experience:

> About a month ago, Mr. Roy was making a tour through part of the district, when one day, while traveling slowly over a rough village road, he noticed a man

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running hard behind him. On his coming up with the cart, the man asked if he were a "Padri Sahib," and on his receiving an answer in the affirmative, said, "I want to become a Christian; won't you baptize me?" The carriage was stopped to examine this candidate so eager for baptism. A few questions brought out the fact that the man's knowledge of Christianity was almost nil. His chief motive was just this: "My father is a Christian; all my relatives are Christians. I do not want to be the only one left out." And so he pleaded most earnestly to be baptized, promising that he would learn all a Christian ought to know if we would only teach him. This is the opportunity of the mass movement. The missionary who hesitates to receive such a candidate or who would first put him on a long trial to test his motives is likely to miss the opportunity. One of the most hopeful features of this movement is that it runs along the line of family relationships, and we are much less likely to meet with disappointment when baptizing a whole family than when baptizing a single individual.

An attempt has been made to organize the students into an effective, aggressive company. A large map of the seminary district on a scale of one inch to the mile has been secured and hung up in a conspicuous place in the Seminary Hall, where it may be seen and studied both by students and teachers. The students are divided into parties of two each, and to each party a definite field is assigned, containing some eight or ten villages. Thus within a small area in the immediate vicinity of Saharanpur, covering some fifty or sixty miles, nearly every village has been visited, some of them three or four times a month. The result of this work is seen in a considerable number of inquirers, some of whom have been baptized, while many others are being prepared for baptism.

In Niwali, western India, is the home of a Christian native helper, Govindraj. Twenty-three years ago he left his home to become a follower of Christ. Five years later he returned, but his father drove him away, beating his

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companion into insensibility. For eighteen years he had not returned, until recently, when the people were holding their annual Aradna (propitiation) in the village temple. They invited the missionary to speak in the temple, but would not allow his helper to speak, declaring that he was no better than a dog. Finally he was given five minutes in which to witness for his Master. On the same spot where twenty-three years before his father had made a sacrifice to the village deity, that the son might be destroyed, Govindraj calmly told his old friends for the first time the old, old story of salvation. On the following day the missionary and Govindraj went to his old home and were cordially received.

In Syria

A company of thirty schoolgirls at Beirut, before going home for vacation, signed the following pledge: "We whose names are written underneath will take to our homes a copy of the Arabic Bible and make an earnest effort to teach some one to read it during vacation. And if we cannot accomplish that, we will at least read the Bible to those who cannot read, to those who are sick and to those who are blind." When, after the vacation was over, an experience meeting was held, it was found that all but three had kept their pledge.

In the Philippines

The Filipino Christians have shown a fine zeal in making Christ known to their own people. In Polangui the leaders of the congregation every Sunday go to different places to preach, sometimes walking ten miles to get an opportunity to preach the Truth to the people. Guinobatan, a town of twenty thousand, was opened by an old woman bent almost into the shape of the letter S. "When she was baptized I was glad," writes a missionary,

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"but I thought, 'Oh, I wish God would give us some one whom we could depend on to do good work!' Yet this old, decrepit woman has shamed me, for owing to her efforts this town was opened and sixteen people could be traced directly to her faithful work. Verily, God hath chosen the weak."

Mr. Brown, at Albay, who goes out on an itinerating trip about once every two weeks, says:

> The members have been diligent to spread the news in many parts, and they have not been paid a cent for doing so, even walking twelve miles and never thinking of putting in a bill to cover expenses. We baptized three men of Iriga, a pueblo of Ambos Camarines, who came twenty miles to be baptized, having heard the gospel through the men who constantly go out from Polangui. There has been, too, a marked growth of the desire of the people to carry the gospel to their neighbors. As an example, in a trip made to Amadeo by one of the missionaries, fifty-five members were received; all of whom were won through personal work.

Latin America

Three centuries had passed since the martyrdom of the first missionaries, sent out from Geneva by John Calvin, before Rev. Ashbel Green Simonton landed at Rio de Janeiro, August 12, 1859, to inaugurate our mission in Brazil. Now there is a well-established Presbyterian church in that land, with its own General Assembly and with seventeen thousand members of Presbyterian churches, contributing over fifty thousand dollars annually. A Home Mission Board has been organized. Work has been undertaken on behalf of the Indians, of whom half a million are scattered

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through the tropical jungles. The church celebrated its jubilee recently by taking steps to send foreign missionaries to Portugal.

In Africa

There is a mighty spiritual movement in our West Africa field. At Elat Station, three thousand have been enrolled as inquirers within a year, with half as many more waiting in the "Nzamba" or vestibule to church membership, while one hundred and eighty have been received into the church. People come in from a region a hundred miles in diameter for collection Sunday, monthly, the attendance having reached a maximum of fifty-seven hundred and forty-five at a single service. Communion Sundays the missionaries are kept constantly engaged in examining inquirers between services from early morning to late night, with scarce time to eat. One Saturday, twenty-six new people were brought in from a distance of eighty miles by one boy. Three men of the Elat church have moved away sixty miles to live where Christ is not yet known, for the express purpose of being witnesses for him in that region. Ovamba, one of the leaders, who was sent out to look up those of a certain district who wanted to be received into the church, wrote back in a few days: "The work here is large. I have much to do. The people keep coming to me in crowds and I have not time to take my meals."

Elat schoolboys, going forth two and two, spent their entire vacation without pay in telling the old, old story. Twelve of these Bulu apostles, on one tour, held more than four hundred meetings, at-

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tended by 24,928 people, many of whom had never before heard the gospel. Sometimes going without food for many hours, they traveled many miles among hostile tribes, and after weeks returned "bringing in the sheaves" in the shape of new candidates for school out of raw heathen villages which had never before been touched by the Light of the world. By such volunteer service, the Word has been carried far into the interior. The dwarfs, who hide away in inaccessible places in the jungles, have been reached with the gospel in a dozen of the fourteen localities where they are known to live. Some of the dwarf boys have been induced to attend school and a few have been baptized.

At Efulen over fifteen hundred inquirers have been under instruction and more than twelve hundred others are in the first catechumen class. In addition to this number there are several hundred others, of whom a strict record has not been kept, who have come to the missionaries or the elders of the church, expressing a desire and purpose to become Christians, and have been sent to their homes to straighten up their past offenses and to come again to have their names placed on the roll as inquirers. These Christians and inquirers are scattered over a territory within a radius of about forty miles about Efulen. This means that on the first Sunday of the month, when the people gather to make their monthly offering, many of them have walked two or three days in order to be at church. Some of these people actually spend about one fourth of their time attending church.

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A little has been done to give these people the gospel in their own neighborhoods. The young men teaching the village schools are always Christians. Where it has been possible to find a suitable man, a teacher and an evangelist have been placed together. This plan is fairly satisfactory, but the supply of suitable young men who are not in school is very limited. This lack is one of our weak places in the work. Ministers we certainly need, but we cannot hope to place ministers in these numerous places for years to come, and Efulen church could place and care for twenty men as evangelists today if we only had them.

Recently fourteen young men were sent out to preach and teach the people in different districts, but they were all in school and could spend only their three weeks' vacation in the work. During these three weeks over two hundred persons expressed a desire to become Christians, and the stock of discarded fetishes brought in by the boys attested the sincerity of that desire. Then from these places came urgent calls for evangelists, and we had none to send them. But during a recent two months' vacation there were nineteen young men preaching in the different communities.

The people who come in from these distant places are not, as a rule, ignorant. They continually surprise us by what they know. They do not spend a week out of the month going to church for nothing. When the people come together the first Sunday of the month, they talk over and discuss intelligently what they have been taught. They are fur-

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nished lodging, but they bring their own food to these monthly gatherings at the station. They get nothing from the missionaries but instruction, and that seems to be what they are after. They are not a couple of thousand people out for a holiday, but they are there for spiritual food, for something to take back with them to their people; the majority of them are Christian workers.

Similar conditions are reported in other stations.

"By Their Fruits—Know Them"

The ethical effect of the gospel is constantly appearing in such instances as the following: Mr. Lawrence, of Etah, India, tells of one of his preachers who was formerly in the police. While guarding some property, he and a friend had stolen and buried two hundred rupees (or about seventy dollars) worth of gold and silver ornaments. Soon after they were transferred and no opportunity was found to dispose of the stolen property. He came in contact with the missionary at Etawah and became interested in the gospel. During some meetings he confessed to the theft and afterwards started for Ajmere, to give himself up, expecting to receive punishment for his crime. While on the way he found that the rajah was on the same train with him, and making his way to him, he confessed all. The astonishment of the rajah was very great, in fact so great that he took the young man to his own home and inquired all about Christianity. He forgave him and said that if Christianity could change thieves he would be glad to have a preacher in his town.

Rev. James H. Nicol, of Tripoli, gives a sample

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of Syrian Christianity. Many Cyriac villages are owned by rich effendis, who build the village in its entirety and then farm out the village lands on shares. In one of the villages, the gospel had been accepted by many and a congregation of sturdy, simple-hearted, spiritually minded people had been built up by a faithful native pastor. They were getting along very well, and the crops were improving year by year. The owner of the village had been accustomed, under the former régime, to bid in the taxes of his village, thus reaping a double profit, one as owner and another as farmer of the taxes. No one dared to bid against him until the inauguration of the new régime, when they became more bold. Others bid against him and the collection of the taxes was farmed to another effendi. This made him furious and he sent orders to his villagers to steal all they could from the crops before the assessment, so that the taxgatherer might be made to lose. The Syriac tenants were ready to do this, but the Protestants said they had never stolen *from* him and neither could they steal *for* him. He threatened them with eviction, but they stood firm for their principles. He did evict them and they were cast out for the love of the Truth. A few years ago they would have lied and stolen and cheated with the greatest joy, and that without direction from anyone. If you asked them why they were willing to lose their homes, they would reply, "God commands us not to steal."

At Shunte-fu, China, in a revival the theme con-

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sidered was confession of sin. Among the many frank confessions made was one by a man who had been a cook and who confessed that he had regularly overcharged his master on all purchases which he made for him. Another confessed having wholly neglected the spiritual interests of his family; that he had had idols in his house, although he himself had been a believer for many years. Another confessed to having adulterated his goods while continuing to charge the price of good oil for the inferior article. He expressed a willingness to make restitution. Another, who was a mission helper, confessed to having lied to Mr. Cunningham when in Peking. He felt that his telling an untruth had caused a brother to fall. In his confession he said, "That man's interest in Christianity seemed to wane from the day he heard me lie to my pastor."

During meetings conducted by Rev. Jonathan Goforth, when the evangelist was addressing Christians in Nanking, and dealing unsparingly with sin, confessions were made in the most public way from the platform—of quarrelsomeness, idleness, impurity, theft, hypocrisy. One of the confessions was failure to lead brothers, sisters and parents to Christ. Sins were specifically stated and in many cases the names of those sinned against were given, the person being asked to rise while the confessor begged for pardon. One man, who came to the seminary elegantly dressed, confessed that he had stolen the money for his fine clothes from the missionary hospital. He then and there stripped off

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his fine clothes. Another said he belonged to a band organized for robbery and he took off the white ankle bands which were the badge of the fraternity.

"In prison and ... visited"

At Jhansi, India, Rev. Henry Forman regularly visits the jail. "It is very wonderful," he says, "to see the change come over the faces of some who seemed so hard and unrepentant. At first, seated far back, they show no interest, but gradually they draw nearer and become attentive listeners, taking pride in learning the lessons and joining in the singing."

In the Tokachi Penitentiary, Hokkaido, Japan, where the worst long-term prisoners from all over the empire were confined, the majority of these nine hundred hardened criminals a few years ago were led to Christ; and one hundred and forty-two of the prison officials and their families, also, believed and were baptized. Thus a church was created in a day. While the prison chief, Kuroki, was largely instrumental in bringing about this result, it cannot be accounted for save through the agency of the Holy Spirit. Six times attempts were made upon Kuroki's life, when he tried to introduce Christian principles and methods. A Japanese Christian, named Nsiu, took the position of under-warden for the express purpose of making Christ known to these prisoners and with the understanding that if in three years there was not a marked change, he would give it up. He began with Christian hymns. Later the pastor of our church at Asahigawa, Rev. Sakamoto Waonro,

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who had himself been a political prisoner at the time of the restoration, went and preached to these men as one having authority. Afterwards a change of management checked this remarkable work, which had transformed conditions in the prison by transforming the character of many of the prisoners. Access to the prison was denied, except to the prison evangelist, Mr. Koji, who had special permission from Mr. Okobe, the Minister of Justice, to visit and address the prisoners in all the great prisons of Japan. Later, Mrs. George P. Pierson, who has had much to do with the prison work, wrote:

I have now a list of Christian prisoners in Obihiro prison who are keeping the faith. Some five or six discharged prisoners have called on us this year on their way from Obihiro to their homes in the South. I have sixteen names of Christian ex-prisoners on my prayer list, from whom we hear from time to time. One, a murderer, was baptized by Mr. Pierson in our home this year. Mr. Koji also reports four conversions among the prisoners in Nemuro prison, six in Kabato prison and ninety-three at Abosbiri prison. The church among the officials at Obihiro prison is in good condition, being visited by one evangelist from Kushiro monthly, and occasionally by Mr. Pierson.

Mr. Pierson thus refers to one of the most notorious prisoners, who was converted in that jail—"more nearly a Christian community than any other spot in all Japan":

We are all greatly interested in the "dai Keshin" (great resolve) of the one-legged Christian ex-prisoner Sugano. You know he was a gambling chief in Nemuro. Another

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gambling chief invading his province and thus threatening the livelihood of his followers, he challenged his rival and killed him. For this he was put in prison and sentenced to death. But on account of the death of the Dowager Empress at that time, the sentence was commuted to life imprisonment, and now for good behavior, which dates, I believe, from the revival, he has been released. If he went to Nemuro his grateful gang would gladly support him to the end of his days in wealth and luxury. But, like Moses, "esteeming the reproach of Christ greater riches than the treasures in Egypt," he has chosen to go to Sendai and support himself by sock-making, at which he has become an adept during his long term in prison, although it is decidedly beneath the dignity of an ex-gambling chief! As soon as he has established his livelihood he means to go to Nemuro, search out his old gambling companions and lead them every one to Christ. His "great resolve," he took pains to declare to the non-Christian governor of the prison before he started for Sendai, where he now is. So there is one of the Christian prisoners at Tokachi at least who has stood the test of isolation and temptation. And this man's test was a test indeed. Few have had such a fiery trial, for his prison mate (presumably the man he was chained to), who was not converted in the revival, determined to test the genuineness of the Christian religion by trying to tempt this man in every conceivable manner for one year. And according to the tempter's own testimony, Sugano didn't fail once! Now this man says, "If Christianity is that sort of a religion, I want to enter the faith, too," and he has decided to become a Christian. Pray that brave Sugano may succeed in his "Great Resolve."

The most effectual evidence of Christianity is a Christian, one in whom the power of Christ is actually seen to be working a change of character. A few years ago, when the Korean Anjukon assas-

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sinated the Japanese governor-general, Marquis Ito, there was a remarkable sequel of this sort, which is thus described by Rev. G. W. Fulton, of Osaka, Japan:

He was tried at Port Arthur, condemned and executed. At his trial, two Japanese lawyers were assigned by the court to defend him. They did their utmost for him, and the man was much moved by their sincerity and kindness. When face to face with death, he was led to consider his past, and was brought apparently to a sincere and profound repentance. You may remember that he had once been a Christian — a member of the Roman Catholic Church. A Catholic missionary from Korea visited him, and gave him instruction and comfort. After repenting his great sin, his mind turned to the lawyers who had befriended him. He begged them to seek the salvation of Christ. He told them that he was about to suffer the just penalty for his sin, that his body must die, but his soul would live. He had departed from the teaching of Christ, and had fallen deep into sin, but he now saw his great error, and was sincerely repentant for it all. He believed that God had mercifully forgiven him, and he would be saved. His only concern was now for his two friends who had been so good to him, and who were away from Christ. Again and again he spoke to them, pleading with tears that they, too, would repent and accept the salvation of Christ. They were deeply impressed by this concern for them, by his sincerity, by his great earnestness, by the great change which had come over him, as well as by the Truth he made known to them. The time for his execution came, and they were still more profoundly impressed by the spirit of confidence and fortitude with which he met his doom. One of them named Kamada was particularly moved and felt a strong desire to become a Christian.

One day, on his return home, among his mail he found a paper addressed to a man of the same family name with

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himself, but the given name was different. Protruding from the wrapper he saw the word "Fukuin," or "Gospel." This was just what he wanted to know about more than anything else; so although he knew it was wrong to open another man's mail, he was unable to resist the strong desire to know what was in the paper, and he pulled it out from the wrapper and read it from cover to cover. It proved to be the "Gospel Message" published by Mr. Brokaw in Kure. He at once wrote to Mr. Brokaw to have the paper sent to him. He then put the paper back in the wrapper, took it to the post office and confessed what he had done and his reason for so doing, apologizing for his act.

From that time forward he became an earnest inquirer. He sought out the Japanese preacher at Port Arthur, and went to him for Bible study, attending also the church services. November 12, we visited Port Arthur on our journey Japanward, and called on the evangelist at the chapel. As we entered, a man was leaving and we were afterwards told he was the lawyer Kamada, who had been baptized the day before. The other lawyer is also an inquirer, and his wife is already a Christian. "Oh, the depth of the riches both of wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Samples of the fruits

The quality of the converts is attested by lives of uprightness and usefulness, sometimes even by martyr deaths. There could be no better endorsement of the missionary enterprise than to present personally a group of leading native Christians, representatives of the several fields, such as the following:

Kali Charron Chatterjee, D.D., of Hoshyarpur, India, was a Brahman student of Alexander Duff's College in Calcutta, when, at the age of twenty, he was led

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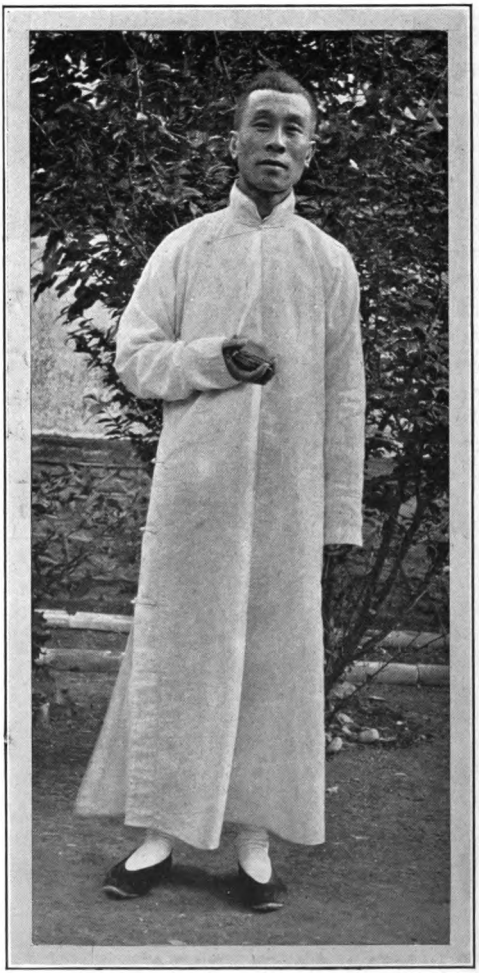

REV. DING LI MEI, Evangelist in China

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by Dr. Duff to accept Christ as his Saviour and Lord. He became headmaster of the Julundhar Mission School, and then professor of mathematics in the Forman College at Lahore; he was ordained in 1868, and took charge of the new station at Hoshyarpur, where he has ever since labored, building up one of the strongest native churches in India. He was present at our General Assembly in 1887, as a representative of the Presbytery of Lahore, was made Moderator of the Synod in India, and on attending the World's Missionary Conference at Edinburgh received the honorary degree of D.D. from the University of Edinburgh.

Rev. Boon Boon-Itt, of Siam, came to this country with Dr. and Mrs. D. R. House on their return from Siam in 1876. He was then a boy of eleven. His Christian mother was the daughter of the first Siamese who received Christian baptism. He prepared for college at Williston Seminary, Easthampton, Massachusetts, and was graduated from Williams College. He was a faithful student and naturally won the admiration and affection of all who knew him. After surrendering his life to Christ, he resolved to study for the ministry and go back to his native people. Without delay he entered Auburn Seminary, from which he was graduated. He first had charge of a school at Pitsanuloke and later was transferred to Bangkok, in order to superintend the erection of a new church building and engage in work among the young men. He was recognized as the leader of the Siamese Church. He died May 8, 1903, greatly lamented.

Ding Lee Mai, "the Apostle of Shantung," was born and lived in the village of Dasintau, China. He is of the third generation of Christians who have made their clan-village famous throughout the province of Shantung for having been first to build their own church and call their own pastor. Ding loved our Lord from his youth and early decided for the ministry. He became a member of one of the first theological classes, and at twenty-eight years of age became a pastor. He suffered severe torture under

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the Boxers in 1900, receiving two hundred and fifty blows of the bamboo on his bare body. Afterwards he became a pastor of a self-supporting church in Tsing-tau and a smaller church in another part of the field. He later became an evangelist and as such has met with much success. He is a man full of the Holy Spirit and of power. Once when asked as to his methods, he replied, "I have no method but prayer!" His prayer book contains the names of hundreds for whom he prays definitely each day. When Mr. George Sherwood Eddy asked to be included in the list, he was put down as number twelve hundred and sixty-two. In every place visited by Ding Lee May, whether the great centers or the small villages, the Christians have been mightily moved to newness of life. In 1907, he was a delegate to the World's Christian Student Federation Conference at Tokio. Later that year he was one of the secretaries for the Pan-China Presbyterian Union which met at Shanghai. In 1909 he was a delegate to the National Christian Endeavor Convention at Nanking. He teaches in Nanking University and is pastor-at-large for Shantung, which has a population almost half that of the United States.

The Program Reduced to Concrete Terms

The program for the evangelization of the world is so vast that it could not have been conceived save by One who is himself divine. For it contemplates nothing less than the transformation of the life of every creature in every land in every way, from center to circumference. What is involved in evangelizing a community is suggested by Rev. A. L. Wiley, of Ratnagiri, India, writing with reference to his own particular part of the field:

There are seven hundred and fifty thousand in about seven hundred villages and towns, for whom this station

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is responsible; as yet only about one hundred and fifty are even nominally Christian. For their evangelization there is one ordained missionary and his wife, three unmarried women missionaries, five Indian preachers, nine Indian male teachers and four female, two Bible women and two colporteurs, or a working force of five American missionaries and twenty-two Indian workers. It is manifestly impossible to reach all of the seven hundred and fifty thousand even once in the course of the year; probably seven hundred thousand of them have not yet heard the gospel for the first time. We are giving our time to a few thousands immediately about us, for we believe that the only evangelization that is worthy of that name is that which presents the gospel repeatedly, until there can be an intelligent acceptance of the message. We are not forgetting the seven hundred thousand, but continue to pray for them, and that the church at home may be aroused to a consciousness of its neglect. The seven hundred thousand are included in our plan of evangelization; two Christian families will be sent to live in a village about five miles beyond the boundary already reached, then two more beyond that, and so on until the district is covered. Five such centers have been established, with a school to begin with and a dispensary to follow next. Masters and preachers go from house to house and from village to village, within a radius of five miles, preaching and teaching the people over and over again. Thus only can these thousands be at all adequately reached. This will involve occupying about one hundred and fifty centers; our present force of twenty-two Indian helpers must be multiplied to three hundred. To train them, the central staff, at Ratnagiri, must likewise be increased—the missionary force about sixfold, the Indian force about fifteenfold, all told. The Indian church will assume more and more of the responsibility, but we must look to the church at home for much of the means and most of the brains, for some time to come.

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To the Jew—Last?

Through all the years since the founding of the first Presbyterian Church in America there has been one great omission in its program which ought soon to be supplied. There has been no effort, none that deserves the name, to give the gospel to the Jew. Within the past few years the Board of Home Missions has taken some steps in this direction, confined as yet to Sunday schools for Jewish children at two or three points in New York and one or two other cities. In Persia, at Barfurush, representatives of a Jewish community numbering several hundred have pleaded for a school, promising to send at least forty boys and to provide for the expenses. But as yet our church remains apparently indifferent to her duty to God's ancient people.

"The Husbandman Waiteth Long"

Spiritual results take time. In many cases the fruit has not appeared until after many days. It has been proposed more than once that the work in Africa be abandoned as not justifying the expenditure. In Siam, too, it was six years after the arrival of the first missionary before Qua Kieng, a Chinese teacher, was baptized in 1844, and fifteen years more elapsed before Nai Chune came out, refusing lucrative positions of honor from the government and supporting himself by the practice of medicine, that he might be free to carry the gospel to others. The churches on our mission fields now number more than one hundred and twenty-five thousand members. Every week a congregation of four hundred or more new communicants swells the number of those who gather with us around

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the Lord's table. "They shall come from the East and from the West, and shall sit down in the kingdom of heaven."

"From earth's wide bounds,
From ocean's farthest coast,
Through gates of pearl stream in the countless host,
Singing to Father, Son and Holy Ghost,
Alleluia!"

(For Part Second of Session Eight, see page 260)

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POINTS FOR DISCUSSION

METHODS AND ACHIEVEMENTS

(Continued)

(e) EVANGELISTIC

AIM:—*To show the supernatural power of the Spirit of God at work in the world and to hasten the evangelizing of the part of the world for which the Presbyterian Church has assumed responsibility.*

What does "evangelization" involve—for the individual and for the community?

Would you prefer the way the Chinese Student Volunteer Movement expresses it—"the gospel given within this generation"?

Why is evangelization to be given the first place in the missionary program?

How may it best be made the normal activity of the church, at home as well as abroad?

How is this work kept to the front on the foreign field?

Would you rather attempt to evangelize the people of civilized or uncivilized fields? Why?

What should be the missionary's part in evangelistic work—direct or indirect?

How long would you keep converts on probation before receiving them to full membership in the church?

How would you deal with applicants having more than one wife? With those who keep caste?

How can you help to bring your church to do its full part in the evangelizing of a Parish at Home and a Parish Abroad?

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PART SECOND

This part contains practical plans for the Church Missionary Committee in the local congregation and for the United Missions Committee in a presbytery, including the carrying out of the every-member canvass.

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THE CHURCH MISSIONARY COMMITTEE
ITS FIELDS (INNER CIRCLE)
ITS FUNCTIONS (OUTER CIRCLE)

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SESSION ONE—PART SECOND

THE CHURCH MISSIONARY COMMITTEE

Why It Is Needed

The claim has been made that "there is no other church on the face of the globe so well adjusted, in theory at least, to mission work through church agencies as the Presbyterian Church; and that synod or presbytery or church will be worthy to be held up as an example, which shall show how the church may be mobilized so as to start its last member and make him do his best." If that claim is to be more than an empty boast, is there not need to supply a missing link in the chain of the missionary agencies of the church? Is not our committee system short in one respect? While for the church at large the several boards have supplied the requisite leadership and supervision, with committees corresponding thereto both in synod and presbytery, yet in most cases when it comes to the local church there is no body upon which is definitely placed the responsibility for developing the missionary interest and coöperation of the entire membership.

How Constituted?

Inasmuch as it is the mission of the church as a whole to give the gospel to the whole world, the Missionary Committee should be at the very center of all the life of the church. The official boards of the church are necessarily charged with so many other responsibilities as to be

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unable to give the requisite attention to the manifold duties of a Church Missionary Commitee. Rev. John Balcom Shaw, describing the experience of the West End Church in New York City, when he was its pastor, says:

It was felt by the session of the church that, with the multiplicity of details coming constantly before them, they could scarcely give the necessary time or energy to the direction of the benevolences of the church. After a year had been spent upon the development of the plan, the session appointed a permanent Missionary Committee, consisting of fifteen members, and representing all the boards and organizations as well as all the social circles of the church; and into the hands of this committee was placed absolutely the task of superintending and developing the missionary enterprises of the church. The session in constituting the committee had taken pains to make it clear that the committee was and would continue to be under its direction, and that, therefore, it would be expected to make stated reports; and no action involving a change of policy or method could be taken without the explicit consent of the session. The exercise of this foresight has prevented friction and restrained the committee from all sporadic, undignified or unauthoritative procedure.

The membership of the committee was selected with the utmost care, it being frankly stated to those asked to serve, that it was hoped an appointment to its membership would be declined, unless those so honored were prepared to attend its meetings with regularity and enter heartily into its work. To put a discount upon unfaithfulness, it was decided to impose a large fine upon absentees. The result has been that members are seldom absent from the monthly meetings and are constant in the fulfillment of their duties. I would recommend the experiment of the West End Church to the consideration of other congregations.

It is essential that such a committee shall be con-

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stituted in every church. It should be appointed or revised by the session at the opening of each church year; it should be representative of all departments of the church, namely, the congregation through the official boards, the brotherhood, men's Bible class or other men's organization, the women's societies, the Sunday school and the young people's society. The pastor should be ex officio a member of the committee, and while keeping constantly behind it —though not too far behind—should put others forward, inspiring, counseling and guiding them. The wise session will eagerly recognize the wisdom of distributing responsibility and making the Missionary Committee a training school for developing future church officers.

Experience has proved that in order to secure a maximum of efficiency with a minimum of machinery, the Missionary Committee is the simplest and most effective type of organization, setting many at work, as it does, and lightening the pastor's load. It serves an invaluable object, likewise, in unifying the activities of the men, women and young people, and coördinates the several departments around the central purpose of the church. It also supplies a missing link between the local congregation and the missionary agencies of the church at large, and affords an effective point of contact with the several interdenominational missionary movements.

How Conducted?

Assign to every member of the committee a definite duty, after carefully studying what part each is best suited to fulfill. The Missionary Committee should meet every month at

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a time fixed well in advance. While part of each regular meeting should be devoted to routine business, a considerable part of the time should be reserved for consecutive study which will better qualify the members of the committee for the discharge of their duty. For those who would effectively lead others must themselves constantly advance and keep well ahead of the rank and file. Subcommittees should be constituted for the carrying on of special lines of work. The main objectives to be constantly kept in view, should be: (1) To promote knowledge and increase intelligent interest; (2) to secure adequate support for missions and benevolence from every member; (3) to enlist prayer and personal service. The functions of the committee are more fully set forth in "The Church Missionary Committee; A Manual of Suggestions."

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POINTS FOR DISCUSSION

The Church Missionary Committee

Aim:—*To show how the local church can best provide for developing the missionary spirit of its entire membership.*

How would you provide for developing the highest missionary efficiency of your own church without multiplying machinery unnecessarily? Why not form a Men's Missionary Society as the complement of the Women's Missionary Society?

What relation should there be between the Church Missionary Committee and the several departments of the church?

How should this committee be conducted?

Of the several objectives before the Church Missionary Committee, which would you put first? why?

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SESSION TWO—PART SECOND

THE CHURCH MISSIONARY COMMITTEE
(Continued)

I. IMPRESSIONS

(a) THE CONGREGATIONAL MISSIONARY MEETING

In the entire circle of the Missionary Committee's methods, the congregational missionary meeting should be made central. For to it all other methods may be made tributary and in it the several organizations of the church may coöperate together. Whether the midweek prayer meeting hour or that of a Sunday evening service is utilized for the purpose, this meeting with a distinctively missionary program may be made the most inspiring, informing and attractive meeting of all the month. Ordinarily it will be held monthly, but occasionally it may be found expedient to arrange for a weekly series with a course of closely related topics.

However the program may vary, two elements are indispensable: (1) Information and (2) intercession. No better missionary method has ever been devised for putting missions at the very core of the church's life than "the monthly missionary concert of prayer"; yet in many churches it has been abandoned. In some it has never been begun. This may be accounted for by one of two causes,

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or both, viz.: (1) the "concert" has become a solo, the pastor unwisely assuming—or in some cases reluctantly accepting as inevitable—the whole responsibility of leadership and lectureship, instead of persistently laying upon the members individually the responsibility of taking some definite part; or (2) "prayer" has been allowed to go to seed, becoming desultory and wearisome, for sheer lack of information that would give point and direction to the petitions. Is it to be wondered if few attend a meeting where a certain few monopolize the time with prayers which, however pious, are stereotyped into phrases so fixed that they can be anticipated with almost absolute certainty? A cure for such a condition is furnished in a missionary meeting which properly provides for information with a definite view to intercession. Some such plan as the following is suggested.

The Leader

The member of the Church Missionary Committee who is especially charged with responsibility for the monthly missionary meeting, or such substitute as he may secure, should preside. The same chairman taking charge from month to month ensures unity of purpose and plan. The good leader will have every detail of the meeting well in hand, and while taking care to avoid any suggestion of haste, he will keep everyone to the time schedule, making his own words few and to the point.

The Program

Assuming one hour to be the limit and beginning on the stroke of the clock, the time may be divided as follows:

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8—8:10: An appropriate and lively hymn not too long, sung with spirit; a few verses of Scripture and a brief invocation by the leader.

8:10—8:25. A swift survey, by way of giving information extensively. For this purpose the world horizon is divided into seven segments: (1) The Home Mission Field; (2) Latin America; (3) Africa; (4) The Moslem World; (5) India, Siam and Laos; (6) China; (7) Japan and Korea. Each division is assigned, for a year, to one who reports each month the most suggestive current event affecting the kingdom in his own section. It should be made clear that not speakers, but reporters are wanted for this service. Be on the alert for items of news in missionary periodicals, religious journals and in the daily newspapers. The freshest fact available should be selected, with a view to calling forth prayer, either thanksgiving or supplication. Give detail enough only to make the fact perfectly intelligible. Put it in your own words, rather than read it. Do not exceed two minutes each; if necessary, the leader should rise as the silent signal that the time is up.

8:25—8:35. A Season of Intercession; this should be the burning heart of the meeting, many taking part in brief petitions, each confined to a single point. Vague generalizations should be avoided and subjective petitions relegated to some other occasion. Before the swift survey, the leader should advise making mental notes

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of points which call forth, especially, praise or supplication. Certain persons may be asked in advance to pray for special things.

8:35—8:55. The Main Topic should be dealt with so as to provide information intensively. Select a series of subjects related from month to month, so as to be consecutive and constructive. Present the work of the several boards; have "personally conducted tours of inspection of the various departments of work on the field at home and abroad; present studies of particular fields, or the gist of such textbooks as, "The World Work of the Presbyterian Church in the United States of America" and "The Decisive Hour of Christian Missions." Whatever the subject may be, make assignments well in advance to those who are to take the several parts; set time limits and closely adhere to them.

(b) Mission Study

The vast and varied fund of information afforded by the world-wide work of the Presbyterian Church in the United States of America, presents to every department of the church an ample and fruitful field for study.

Begin in the Missionary Committee itself. Plan for a part of the time of each monthly meeting to be spent in systematic investigation of Presbyterian mission work. The ground covered in this textbook, "The World Work of the Presbyterian Church," should be traversed with special atten-

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tion to the whole scope of the committee's work. This may be followed by the studies of the lives of some of our own great missionaries and other courses. (See list of Presbyterian mission books on page 232.)

Men's study may best be arranged in connection with Bible classes, the brotherhood or other men's organizations of the church. Investigation of the several fields, one after the other, or of the various departments of work on the field as a whole, and studies of the lives of our leading missionaries would be especially inviting to men. Illustrated booklets on the educational and medical departments are available from the Foreign Board. "The World Work of the Presbyterian Church in the United States of America" furnishes material, which may be supplemented from the annual board reports.

In the Young People's Society arrange for a term of eight weeks before the Christmas holidays and eight weeks after, when the weekly meeting shall be utilized for study. Divide the membership, if more than twenty, into sections of not more than a dozen each, meeting separately for forty-five minutes, and then coming together for brief devotional exercises in common. Section A studies a home mission textbook, B a foreign, C the history, organization and government of the Presbyterian Church, D a course covering broadly the missionary message of the Bible. Where there are fewer than four sections, the arrangement would be modified accordingly. Bu this arrangement every member of the society may within two years cover the four courses.

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The Sunday school affords the most fertile and fruitful field of all for systematic instruction. Hang upon the wall a large cloth map of the world (furnished by the Presbyterian Board of Foreign Missions for $3.50 postpaid) with ribbons extending from a picture of the church building, hung immediately below the map, to each point to which the interest of the school particularly extends, by reason of its gifts to where any of its own sons and daughters are working. Side by side with the world map hangs that of the United States of America (furnished by the Presbyterian Board of Home Missions for $2.50 postpaid). From the platform have each Sunday a presentation such as is suggested in "Five Missionary Minutes," and in the classes use missionary information and incident by way of illustration and interpretation of the Bible lessons. When all this has been faithfully done, there will be need of supplemental courses of study, such as "Uganda's White Man of Work." For further suggestions, see "A Manual of Missionary Methods for Sunday School Workers" (Trull).

For the Women's Missionary Society, textbooks are provided in the United Mission Study Course.

Systematic study should be promoted in all the several departments of the church. The Missionary Committee should serve as the clearing house to unify and reënforce them all. For courses, helps and further direction, apply to the Presbyterian Department of Missionary Education, 156 Fifth Avenue, New York City.

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POINTS FOR DISCUSSION

(a) THE CONGREGATIONAL MISSIONARY MEETING

(b) MISSION STUDY

AIM:—*To suggest how the members of a church can be given a broad outlook upon the world-field.*

How may the Congregational Missionary Meeting best be utilized to widen the outlook of the members generally?

How may the right relation between intercession and information be maintained in the Congregational Missionary Meeting?

Outline a course of main topics for the Congregational Missionary Meetings for a season.

What principles should control in developing a comprehensive plan of mission study for a congregation?

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SESSION THREE—PART SECOND

THE CHURCH MISSIONARY COMMITTEE

(1) IMPRESSIONS

(Continued)

(c) LITERATURE

One of the important functions of the missionary boards is to supply the churches with suitable literature, affording information as to the progress and needs of the work. This literature is in the form of leaflet, periodical and book.

(1) Leaflets. Send the address of the literature member of your Church Missionary Committee to the boards, requesting samples of all publications to be sent as issued. With the Foreign Mission boards, twenty-five cents covers all leaflet literature for a year. From samples sent, select the most suitable, providing for the distribution of one each month and preserving a due proportion between the work in this country and abroad. Leaflets especially designed for men are issued by the Laymen's Missionary Movement, among the most effective of which may be mentioned the following by Presbyterian writers:

"The Wonderful Challenge to This Generation" (Speer).
"The Impact of the West Upon the East" (Speer).
"The Non-Christian Religions Inadequate" (Speer).

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"Commerce and Missions" (Dennis).
"On the Square" (Stone).

The distribution should be made thorough, with a view to reaching every home in the congregation. This may be done by mail or by special messenger service, in which the young people's society or the older Sunday-school pupils may be enlisted; or it may be done by members of the committee, stationed at each exit at the close of the Sunday morning service.

(2) Periodicals. "The Assembly Herald," the official organ of all the permanent missionary and benevolent agencies of the Presbyterian Church in the United States of America, should be read by every member. It is published monthly, at fifty cents a year for a single copy, or twenty-five cents a year in clubs of ten or more.

The Board of Foreign Missions issues a quarterly magazine, "All the World," which is posted free of charge to anyone who contributes not less than ten cents a week to the foreign missions work of the Presbyterian Church, provided their addresses are sent to the board. A bulletin is, also, issued quarterly, containing the freshest tidings from all our fields in telegraphic paragraphs; this is furnished free in quantities as ordered.

The Board of Home Missions issues monthly "Paragraphs," giving items of news and information as to its work.

The women of the church are well provided with "The Home Mission Monthly," issued monthly by

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the Women's Home Mission Board, at fifty cents a year, and "Woman's Work," published monthly by the Women's Boards of Foreign Missions, at fifty cents a year.

"Over Sea and Land," issued monthly at twenty-five cents a year, and covering both home and foreign missions, is specially adapted for the children of the church.

(3) Books. The Foreign Missions Library, at 156 Fifth Avenue, New York City, is one of the largest and best collections of missionary books to be found anywhere. It contains more than nine thousand volumes, most of which are lent without charge. When sent by mail the borrower is expected to pay postage both ways.

This library, likewise, contains maps, curios, pictures and lantern slides, which are available for the use of Missionary Committees and others. The Board of Home Missions, also, maintains a well-selected library of home missions books.

Every church should have its own reference and circulating library of missionary books, especially adapted for the youth—"libraries" affording a wide range of selection can be obtained through the Missions Library, 156 Fifth Avenue, New York City, at very moderate cost.

The following books on Presbyterian missionary leaders should be in the missionary library of every Presbyterian church. They may be obtained from the Home and Foreign boards, 156 Fifth Avenue, New York City:

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Home Missions.

1. "Home Mission Heroes"..... Sketches of Francis Makemie, David Brainerd, Gideon Blackburn, D.D., Daniel Baker, D.D., Thos. S. Williamson, M.D., Henry Little, D.D., Timothy Hill, D.D.
2. "Memoirs of David Brainerd".....*Sherwood*
3. "Marcus Whitman" .....*Mowry*
4. "Sheldon Jackson—Pathfinder and Prospector of the Missionary Vanguard in the Rocky Mountains and Alaska" .....*Stewart*
5. "Mary and I".....*Riggs*
6. "Nez Perces since Lewis and Clark".....*McBeth*

Foreign Missions.

"Fifty-three Years in Syria." Autobiography of Henry Harris Jessup.

"Life of Calvin Mateer" (China).

"The Foreign Doctor" (Dr. Samuel Cochran, of Persia).

"A Life for Africa" (Adolphus C. Good).

"George Paull of Benito" (Africa).

"Life of John Livingstone Nevius" (China).

"A Tennesseean in Persia" (Rev. Samuel A. Rhea).

"Memoir of Rev. Walter H. Lowrie."

"The Beloved" (Charles W. McCleary, of Africa).

"Presbyterian Foreign Missions."

"The World-Call to Men of To-day."

"Around the World Studies and Stories of Presbyterian Foreign Missions" (Record of World Campaign Party).

"The World Work of the Presbyterian Church in the United States of America."

"A Half Century Among the Siamese and Laos." (Life of Daniel McGilvary).

"An Oriental Land of the Free" (Laos).

A member of the committee should be put in charge of the library. By posting lists of such books

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as are wanted, calling attention to them from the pulpit now and then with requests for books to be donated, by holding a book reception once a year, and in such other ways as may be devised, a library may be acquired and kept up to date. Standard reference libraries are issued in connection with the mission study courses, from year to year, and sold at greatly reduced rates. For books apply to the Presbyterian Department of Missionary Education.

Quite as important as getting books into the library is the getting of them out. It will be well for the librarian to be on hand in the vestibule of the church, before and after the Sunday services, with a sample shelf of books, to promote their circulation. Have special attention called to books from the pulpit and Sabbath-school superintendent's desk from time to time.

(d) Correspondence

That church gains greatly which, recognizing itself to be a force and the world its field, assumes definite responsibility for its own share—its parish at home and its parish abroad. Provision is made by the Foreign Missions Board for certain missionaries in each station to serve as correspondents or living links in the chain which connects the constituencies in the home churches with the work upon the fields. The understanding is that the missionaries are to write as often as every quarter an informing letter for use in the home church; they are not expected to answer letters individually. It is important that arrangements be made and faithfully

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maintained for letters to be written regularly from the home constituency. Correspondence will not continue if it is one-sided. It is no easier for the missionary to keep on writing to the home church without receiving any word back, than it is to keep talking at a telephone with no response from the other end. Since missionary correspondence is twice blessed, blessing both those written to and those who write, it is well to share this blessing as widely as possible. To promote and regulate this kind of constant communication is the duty of the member of the Church Missionary Committee to whom this work is assigned. One church which has maintained such correspondence for more than a score of years now sends a letter every week to the correspondent in the Parish Abroad and every month to the Parish at Home. At the opening of each church year, the members of the congregation are asked to volunteer to write, and a schedule is made up accordingly. Sunday-school classes write round-robin letters, and thus the children, asking questions at home in order to do their part in writing, widen the circle of interest to other members of the family, while deepening their own interest and intelligence. Thus reflex effect is felt throughout the church. In replying to the letters sent, a general letter is received from the missionary correspondent at regular intervals. Extracts are used in the pulpit at the Sunday morning service, in the church bulletin, in the Sunday school and in the monthly missionary meeting in connection with the swift survey. The letters are duplicated and copies

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are circulated to shut-ins and other absentees. Should the missionary fail—as sometimes happens, for missionaries, too, are human—the correspondence members should communicate with the specific object office of the board, which serves the purpose of the "central" of a telephone system.

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POINTS FOR DISCUSSION

The Church Missionary Committee

(1) Impressions
(Continued)

(c) Literature—(d) Correspondence

Aim:—*To find a way to put the entire membership in touch with a continuous supply of fresh information as to the whole missionary work of the church.*

Make a schedule providing for a distribution of leaflets for six months, having regard to the various phases of Presbyterian mission work.

How would you utilize the contents of the last issue of "The Assembly Herald" in making a program for a Congregational Missionary Meeting?

If you were limited to twenty volumes, as a nucleus for a church missionary library, what books would you select?

Submit an outline of a letter from one of our missionaries in China, indicating what you would wish to have covered; also a letter from a member of your church to the missionary correspondent.

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SESSION FOUR—PART SECOND

THE CHURCH MISSIONARY COMMITTEE

(2) EXPRESSION

(a) GIVING

Impression made by the various educational methods must find expression, in order to be enduring or of any real value. One of the most practical ways of registering missionary interest is by the giving of money. Not only is this enjoined in the Scriptures, as a Christian duty, but the principles are fully unfolded and even the method of giving explicitly defined. The divine plan for giving is found most fully developed in the gold and silver rule of I Cor. 16:2:

"Let each one of you (Individually)
On the first day of the week, lay by him in store (Systematically)
As he may prosper" (Proportionately).

There are embodied here three fundamental principles: Giving is to be individual and universal; it is to be periodical and worshipful; it is to be proportionate to income. Look at each of these principles more closely, in relation particularly to the Church Missionary Committee's responsibility to cultivate the grace of giving in all the members.

I. Why every one? For everyone includes the poorest, the youngest, all alike; none are exempt from the obligation to give. Why? Because:

(1) All need the grace that giving gives. It is

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one of God's ways of helping men to counteract the universal, innate tendency to selfishness. Whether it be the temptation to get money, which comes to those who through poverty are pressed with "the cares of the world," or whether it be the temptation to keep money, which brings the snares of "the deceitfulness of riches," covetousness can best be corrected by giving. It is not that God needs our gifts, but we need to give even for our own sakes. World-conquest waits upon self-conquest; world-wide evangelization calls for church-wide consecration, and it does not so much matter how much is given as how many give. Hence, it should be the constant concern of the Church Missionary Committee to see to it that "everyone" is enlisted to contribute to the work for which the whole church is responsible; how much each should give may be left for each disciple to settle with the Master. Especially should all the children be led to give from earliest years. The father can no more do the giving for his child than the mother can do the praying —without wronging the child. In order that the child may give of his own and not merely give what is given him to give—which in fact is not giving at all—he should be enabled, also, to earn and, likewise, to save. Let the family be regarded as the partnership, which it really is, each having right of income proportionate to responsibility discharged. It is often said, that "the money all comes out of one pocket anyhow." But why does the money all go into one pocket? Is the man of the family, after all, the only "wage earner" in reality? Does not

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the mother, in the retirement of the home, bear as real a part in the earning of the family income as the father, who happens ordinarily to be the receiving teller in the concern? And is not the same true of each child who does his duty, whether at school or at home? Then let each have a part in the income and so be trained to acquire, to save and to give. As the children acquire the habit of giving in the plastic years, when generous impulses may most readily be stirred, a better type of character will result and all problems of church finance speedily be solved.

(2) Everyone should be enlisted to give, because in this way more give; hence the gifts amount to more.

II. Why every week? "the first day of the week"? Because:

(1) It is good religion. According to the divine plan, giving is made an integral part of worship. "Bring an offering, and come into his courts." Ps. 96:8. Evidently it was by no accident that men so diametrically opposite in every way as Cain and Abel, Gen. 4:3, 4, should have come together at the altar with their very different kinds of offering. For it was "in process of time," or "at the end of the days" (as the week rolled round and brought again the recurring day of worship) that they thus presented themselves. So, all through the sacred record, offering is connected with weekly worship. Not only is every Christian under divine command to give, but to give habitually, in constantly recurring recognition of God's sovereignty.

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(2) Everyone is to give every week, because, also, it is good business. Not only is it true that, if everyone gives, MORE GIVE; but, giving every week, they GIVE MORE. The installment plan reveals the might of the mites. It is amazing what even a small offering amounts to when multiplied by fifty-two. In this way continuous provision is made for continuous need. The boards of the church, obliged as they are to meet their obligations regularly and promptly every month, with their large staff of missionaries and other workers absolutely dependent upon them for support, can thus depend upon regular remittances from the churches. Bank loans, which in the past have involved the expenditure of thousands of dollars for interest every year, can thus be obviated.

(3) The weekly offering for missions does not draw from but actually increases contributions for church support. "The tide that lifts one boat lifts all." Open new springs of unselfish interest and the stream of generosity for every object is swelled. A vast volume of experience goes to prove this beyond question. See "They Did It" (Laymen's Missionary Movement) and "Churches with a Distinct Subscription for the Work Abroad" (Presbyterian Board of Foreign Missions).

III. Why a part of everything—"as God hath prospered"?

Because God requires this in constantly recurring recognition of the fact that he is the one and only owner of all things, and everyone is but a steward

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of everything with which he is put in trust. "Honor Jehovah with thy substance, and with the first-fruits of ALL thine increase: SO shall thy barns be filled with plenty, and thy vats shall overflow with new wine." Prov. 3:9, 10. Under the old covenant the tenth was presented in recognition of God's title to the whole. Under the new covenant, founded upon better things, surely the proportion given should not be less, but far larger.

If these cardinal principles, embodying the will of God as explicitly revealed in his Word, are but practically applied in an offering every Lord's Day from every member according to ability, the problem of financing the mission of the church, as well as its maintenance, would be speedily solved; moreover, a flood tide of blessing would flow through all the channels of the church.

In order to the effective application of the scriptural method of finance, experience has proved beyond all question the advisability of an individual subscription, secured through an every-member canvass and paid by means of a duplex envelope. The General Assembly urges the adoption of this plan by every church, the smallest as well as the largest.

(1) The Individual Subscription.

Two forms in the main are used:

(a) A single subscription form, providing separately for all of the missionary and benevolent work of the church, the various causes being listed on the back of the form, so that the subscriber may designate the division of the gift, as he is urged to

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do. Provision for the local church expenses is made separately.

(b) A double subscription form, providing for both current expenses and missionary and benevolent objects side by side. Whether the single or double form is to be used, will depend upon whether one canvass or two is made. Usually in introducing the plan, it will be best to keep the canvass for missions and benevolences separate from that for church maintenance with several months intervening between the two canvasses.

The giving of the Sunday school should, likewise, be upon the subscription basis and be correlated to the plan of the church. Full particulars as to plans recommended can be obtained from the Presbyterian Department of Missionary Education, 156 Fifth Avenue, New York City.

(2) The Every-Member Canvass.

This should be a personal canvass, conducted by those officially set apart for this purpose. There is no short cut to the desired result. Pulpit appeal and circular letter may serve to prepare the way for it, but they should never be allowed to take its place. Every member should be brought face to face in an individual way with his duty and privilege, with full opportunity to consider carefully the covenant obligation to have a part in giving the gospel to all.

Experience suggests the following course:

(a) Have the session call a joint meeting of the official boards, together with other men of the church, when the following facts, carefully ascer-

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tained in advance and exhibited in chart form or on blackboard, are faced and their full significance shown:

CONTRIBUTIONS	AGGREGATE	WEEKLY PER CAP.		MEMBERS	
		Commun.	Others	Giving	Not Giv.
For Maintenance Missions (all Benevolences): In America Abroad Total for Missions					

Present the plan for the every-member canvass with data showing the effect in other churches of the same class. If possible, have present some one who from personal knowledge can give testimony as to the advantages of the system. After full discussion, pass by rising vote a resolution providing for an every-member canvass and guaranteeing coöperation. Call for volunteers and appoint canvassers—a number sufficient to cover the whole congregation, with not more than twenty calls to each team of two canvassers. Use members of the various societies to reach their members, respectively, brotherhood, women's society and young people's society.

(b) Hold at least two meetings of the canvassers preparatory to the canvass for special coaching. Furnish salient facts and "talking points." Study how to make tactful approach. Prepare to meet objections. Prepare a card catalogue of members, in duplicate, one set to be used by the canvassers in reporting.

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(c) Conduct a campaign of information for a month preceding the canvass. Have special sermons by the pastor, presenting the appeal of the mission of the church, and special addresses by laymen at Sunday services and other meetings. For one or two Sundays distribute suitable literature to every family. Have a letter officially issued to every member, inclosing a subscription form, setting forth the reasons for the plan and calling for a royal and generous response.

(d) Have special prayer in all services for several weeks in advance of the canvass and particularly during the week when it is in progress.

(e) On the opening Sunday of the week of the canvass, after a sermon specially adapted to introduce the canvass, have the canvassers present themselves before the pulpit and be specially set apart to this service with prayer, after a charge both to canvassers and congregation. Have the people asked to remain at home to receive the church's representatives that afternoon.

(f) Commence the canvass immediately after the service at which it is inaugurated; complete it, if at all possible, by the following Sunday, or at the most within a fortnight. Put it through with energy; do not let it drag. Each canvasser should make his own subscription before starting out and make it such as will enable him to influence others to give generously. The canvasser should be well prepared before starting; should be invariably courteous, cheerful and patient; should present facts and avoid controversy, but answer sincere

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objections; should keep ever in mind that it is far more important to reach the person than his purse; should seek, above all, to enlist interest, influence and prayer; should seek to secure decision then and there, rather than in the indefinite future; should not be discouraged by one failure, and in case of a refusal, should get some one else to make a further attempt. Get individual subscriptions, rather than collectively; but where a subscription is made for a family, indicate this in reporting.

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POINTS FOR DISCUSSION

(2) EXPRESSION: (a) GIVING

AIM:—*To aid in successfully carrying out the every-member canvass in every church.*

Give the reasons underlying the gold and silver rule of giving. I Cor. 16:2.

How far are the principles of that rule in actual operation in your own church?

What successive steps should be taken by a church on first introducing the every-member plan?

How would you provide for combining the societies of the church in the canvass without impairing their autonomy?

What are the main objections to be encountered by those making the every-member canvass and how best answered?

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SESSION FIVE—PART SECOND

THE CHURCH MISSIONARY COMMITTEE

(2) EXPRESSION

(Continued)

(b) PRAYER

The Church Missionary Committee has no greater possibility or more sacred duty than that of promoting prayer. The task which the church has undertaken is utterly, hopelessly impossible apart from those resources of power which may be released by fervent effectual prayer. The member of the committee who is entrusted with this most vital part of the work must himself be one to whom "the practice of the presence of God" is habitual.

Among the ways in which prayer for missions may be promoted are the following:

(1) In the Sunday services the pastor should offer special petitions on behalf of the Parish at Home and the Parish Abroad, for the individual missionary supported by the local church, also for the whole missionary work of the denomination and of the church universal. It is especially fitting that specific prayer for missions should accompany the missionary offering each week.

It is recorded of that great champion of the foreign missions cause, Elisha P. Swift, D.D., that his public intercession on behalf of missions was remarkable—"excelling in breadth, in proper specification and in fervor, and never omitted in the services of the sanctuary; their impressiveness could

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easily be ascribed in part at least to habitual intercession of the private hours."

Dr. Swift, who was the originator and first chairman of the Western Foreign Missionary Society, the forerunner of the Foreign Mission Board, and Dr. Samuel Miller, the first president of the Board of Foreign Missions, serving in that capacity from its organization in 1837 until 1865, were both of them men mighty in prayer.

From the pulpit should frequently be heard not only prayer, but instruction as to the duty and privilege of prayer.

(2) In the prayer meetings, especially in the congregational missionary meeting, which was once more commonly termed "the missionary prayer concert." (For suggestion in this connection, see page 222.)

The chief peril is lack of definiteness. In the diary of Dr. Chalmers is this significant entry, "Make me sensible of real answers to actual requests, as evidences of an interchange between myself on earth and my Saviour in heaven."

Rev. J. H. Jowett, a member of the Presbyterian Board of Foreign Missions, says:

> Let a man take care that the circle of his petitions grows wider every week. The pathos and the tragedy in many Christian lives is this: their prayers are no bigger to-day than they were twenty or thirty years ago; spiritual hospitality is no richer; there are no more guests in their hearts. Prayers of that kind become very stale, for a man must become weary of the same company from day to day and from year to year. Let him give himself a surprise by introducing an outsider into the holy circle, some

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neglected vagrant who rarely comes within the petitions of the saints. Let Christians scour the world for needy people, and let them bring them under the influence of mighty intercession.

Form a prayer circle of at least a few loyal souls in every church who will unitedly intercede for definite objects, meeting as often as once a month to strengthen each other's hands. Such a circle will find it of great advantage to get particulars from the field which will give point to intercession and quicken faith.

(3) In the home use the yearbook, issued by the Presbyterian Home and Foreign Mission boards, sold at ten cents each. This will furnish fuel for maintaining the fires on family altars. The home should be the chief fountain for releasing divine resources and raising up missionary recruits. "It was my mother's prayers that took me to India," testified John Newton, who gave fifty-six years of fruitful missionary service to Presbyterian missions in India.

A most helpful series of pamphlets on prayer is issued by the Laymen's Missionary Movement, including the following, viz.:

(1) Prayer and Missions.....*Speer*
(2) What Can Prayer Accomplish?.....*Bosworth*
(3) Prayer the Supreme Need.....*MacGregor*
(4) The Life of Prayer Indispensable to World Winners .....*Doughty*
(5) Intercessory Foreign Missionaries.....*Sweet*
(6) Prayer in Relation to Missions.....*Ferguson*
(7) The Promotion of Prayer for Missions.....*Doughty*
(8) Prayer for Missions.....*Warneck*
(9) A Cycle of Prayer for the World.....

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POINTS FOR DISCUSSION

The Church Missionary Committee

(2) Expression

(b) Prayer

Aim:—*To help complete the circuit which shall bring the power of omnipotence to bear upon the mission of the church.*

How generally do you find that specific mention of the missionary work of the church is made the public prayer of your church?

How can prayer be made more specific in your congregational missionary meeting?

What would help to make prayer fires burn more brightly on family altars?

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SESSION SIX—Part Second

THE CHURCH MISSIONARY COMMITTEE

(2) Expression
(Continued)

(c) Personal Service

The most precious product of the missionary enterprise is personal service. No man can possibly give money enough to exempt him from giving himself to the serving of others. If he be a follower of Christ, he is under covenant obligation to be a witness; having been made a partaker of the divine nature, he is bound to give evidence of the life within him. He must, also, be a worker. For this purpose has he come into the kingdom. It is the business of the Missionary Committee to enlist every member to bear a part in discharging the mission of the church. It is not a case of "your money *or* your life." The obligation upon every church member involves the giving of both his money and his life. Indeed, important as is the duty of Christian stewardship, the dedication of the life in unselfish service is an even paramount demand upon every Christian. "Not yours, but you," is the first claim upon all disciples. To present opportunities, study adaptability and call forth loyalty, is the business of the Church Missionary Committee.

(1) Study the needs of your own neighborhood and help meet them. While the mission of your

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church should extend from center to circumference of the world field wherein it is set, it should begin "in Jerusalem." For the field is the world, and the church is the force. To be concerned about "the uttermost part of the earth" and overlook the duty at your very door, would be sheer sentimentality. To be absorbed in local or even national needs to the neglect of the cry of the non-Christian world, would result in a selfishness which cannot but be suicidal. Home missions and foreign missions serve, each as the complement of the other. The mission of the church is one and inseparable. Begin with the duty near at hand. Are there immigrants in your neighborhood? Visit them in their homes. Gather their children into Sunday schools. Get a service started in their own language. Win them to Christ. Prepare the way for organizing them into a church.

(2) Link up your church with the mission field at home and abroad, by sending out missionaries from among your own members. Plan to present the claims and opportunities of missions as a life service in the Sunday school, in the young people's society and from the pulpit. Representatives at the front will call out the intelligent interest, practical sympathy and prayerful support of those at the base of supplies, as nothing else can do.

Every church should be a recruiting station for the King's army and a "West Point" for the training of leaders. The pastor has no greater privilege and opportunity than that of multiplying his life power by raising up ministers and missionaries from

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among the members of the church he serves. What may be accomplished in this way, even under unlikely conditions, is suggested by the record of one[1] who all through his life had small charges, but out of these found it possible to pick material from which scores of leaders were developed. During the forty-two years of his ministry he had forty young men in his own home and fitted them for college, who otherwise, in most cases, could not have had a liberal education. From among the number came missionaries, ministers, physicians, lawyers, a college president and a member of the legislature. A number of them now are elders in Presbyterian churches. Two of his own grandsons have become missionaries, one in Korea and the other in the Philippines.

(3) Make the Church Missionary Committee itself a training ground for developing workers. In distributing responsibility—"to every man his work" —have regard not only to getting the work done, but also to getting the worker developed.

[1] Rev. Darwin Cook, born 1815; graduated from Lafayette College and Princeton Seminary; ordained 1846; missionary in Pennsylvania coal regions 1846-50 and in pastorates in same state until his death in 1885.

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POINTS FOR DISCUSSION

THE CHURCH MISSIONARY COMMITTEE

(2) EXPRESSION

(Continued)

(c) PERSONAL SERVICE

AIM:—*To raise up the forces needed to carry on the work both locally and on the mission field.*

Suggest ways in which your church might add to the effectiveness of its service in your own community.

Outline a feasible plan for enlisting missionary recruits from your own congregation.

What additional duties could to advantage be assigned to members of your own church Missionary Committee?

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SESSION SEVEN—PART SECOND

THE MEN'S MISSIONARY MOVEMENT IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

The Forward Movement

It was a group of Presbyterian business and professional men, all laymen and elders, who, in 1898, projected the Forward Movement to coöperate with the Board of Foreign Missions of the Presbyterian Church in the United States of America. They set out to put the support of the missionary and benevolent work of the church upon the stable basis of a weekly offering, presented as an act of worship and based upon an individual subscription. They were convinced by experience that the somewhat vague generalization of "missions" must be reduced to concrete terms, in order to appeal effectively to the average church member. They urged churches to assume definite responsibility for the support of their own parish at home and abroad.

The Laymen's Missionary Movement

The principles of the Forward Movement were adopted by other denominations, until at length, in 1906, the Laymen's Missionary Movement was inaugurated, and principles and methods which had been widely adopted previously in Presbyterian churches were extended throughout the church at large.

In some denominations the Laymen's Missionary Movement has developed as an organization distinct

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from the recognized ecclesiastical agencies; in others the spirit and plans for which the laymen's movement stands, have become incorporated as an integral part of the existing missionary agencies. The latter course has been followed in the Presbyterian Church in the United States of America. Gradually the several boards of the church have been coming into closer coöperation in an effort to enlist the whole church to fulfill her whole mission to the world.

Presbyterian Department of Missionary Education

By the action of the General Assembly a Presbyterian Department of Missionary Education has been created which serves as the clearing house for the Home Mission Board, the Foreign Missions Board, the Freedmen's Board and the Sabbath-School Board (Missionary Department), in their educational interests. Thus satisfactory provision is made for mission study and all that has to do with impression.

Joint Executive Committee

For the cultivation of an adequate expression in a financial way, a joint Executive Committee of all the boards and other agencies of the church has been created, with which the district secretaries in charge of the field work of the boards coöperate.

The way is thus prepared for effective teamwork, so far as the general agencies of the church are concerned.

The United Missions Committee in a Presbytery

But, important as it is for the general agencies of the church to combine their forces so as to furnish effective leadership, the problem of enlisting the whole church must be

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wrought out in the presbyteries. There, too, there must be a combining of forces with a view to conservation of energy. In some quarters, effete organization may need to be discarded altogether. Why continue committees which exist only on paper, doing nothing except making a report of what is being done by others? Or why should several committees be endeavoring to accomplish, separately, the same result? Home and foreign mission interests alike require in every church:

(1) An effective church Missionary Committee.
(2) A continuous process of information and
(3) Systematic and proportionate giving on the part of every member.

With a view to realizing this result in the most effective way, in some presbyteries a United Missions Committee has been constituted, consisting of the Home Missions Committee, the Foreign Missions Committee, the chairman of other standing committees and the Executive Commission of the presbytery, together with additional laymen who have caught the missionary spirit which is abroad among the churches now as never before. Thus there is coming "without observation" what amounts to a Men's Missionary Movement in the Presbyterian Church in the United States of America. Its advantages are these:

(1) By bringing together the Home and Foreign Missions forces, in real concert of action for the promotion of the causes common to both, it removes a barrier that has hitherto hindered the progress of both causes.

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(2) It happily combines the conservative and progressive forces recognizing and including on the one hand the official committees of presbytery and on the other the voluntary lay agency which the Men's Missionary Movement is calling forth. Thus men of great possibilities who, not being elders, have no place in the Presbyterial Committees, may relate themselves to the missionary movement.

(3) A far more effective approach is made to the churches and particularly to the sessions, when in the interest of the entire work, and not merely in behalf of some special interest, the appeal is made for the speedy enlistment of the whole church to fulfill her whole mission to the world. By thus presenting a united front, the appeal is doubled in effectiveness.

(4) A point of contact with the interdenominational missionary movement is, likewise, afforded. Presbyterian men may thus take their place in campaigns such as those of the Laymen's Missionary Movement and the Missionary Education Movement, while at the same time loyally supporting the agencies of their own communion.

(5) Without adding to the present organization, but rather reducing it and combining what already exists, this plan makes for a maximum of efficiency with a minimum of machinery. At the same time the integrity of the Presbyterial Committees, which thus combine for specific purposes, is carefully preserved. The function of the United Missions Committee is a limited one and may prove to be only temporary. In any case, its permanence must depend upon its efficiency.

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POINTS FOR DISCUSSION

THE MEN'S MISSIONARY MOVEMENT IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

AIM:—*To line up the men for the enlisting of the whole church to fulfill her whole mission to the world.*

Had you been one of the Forward Movement Committee, what principles would you have pressed as most important?

Would it be advisable to have a Laymen's Missionary Movement in the Presbyterian Church in the United States of America? If so, what form should it take? If not advisable, why not?

How can the existing forces in a presbytery be most effectively combined and supplemented, so as to promote the ends that are common to all?

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SESSION EIGHT—PART SECOND

PROPAGATING THE MOVEMENT

Executive Leadership

The United Missions Committee in a presbytery, being representative of a combination of interests and being too large to meet frequently, acts through an executive, which serves as the driving wheel and steering wheel of the movement. It usually consists of the officers of the United Missions Committee, together with a chairman for each of the several districts into which the churches of the presbytery are grouped as convenient working units. The chairman of each district, selected with reference to his capability as an executive leader, secures a "keyman" in each church of his group, preferably the chairman of the Church Missionary Committee. These "keymen," with the district chairman, constitute the District Committee, working together as a team to secure in every church an efficient Church Missionary Committee. Having secured the appointment of an efficient Church Missionary Committee, the District Committee should constantly keep in close and sympathetic touch with it:

(a) In ascertaining the financial method and actual status of missionary and benevolent contributions of each church, including in the analysis the number of contributors as well as the aggregate amounts contributed and the per capita for work in America and abroad, compared with current expenses. (See page 243.)

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(b) In planning and carrying on a continuous course of education, by means of literature and study, in both congregation and Sunday school.

(c) In carrying on a coöperative congregational missionary meeting. In order to introduce such a meeting where it is not yet established, the District Committee might undertake to conduct such a meeting, visiting the churches as a body for the purpose; thus the committee would itself be getting valuable training, while greatly helping the churches.

(d) In coöperating in arrangements for a men's conference, to inaugurate an every-member canvass for the enlistment of the entire church in support of its entire missionary and benevolent work; such an inspirational and educational conference should be held in every church at least once a year and at the opening of each new season.

(e) In securing a complete card catalogue of members of the congregation for use in distributing literature and invitations to missionary gatherings, both denominational and interdenominational.

(f) The District Committee should meet at least quarterly for prayer and conference and mutual help.

Presbyterial Campaigns

To further this result, a campaign should be carried on periodically in each presbytery, participated in by returned missionaries, members of the United Missions Committee, board representatives and others.

Arrange for a conference or institute at the most accessible center in each district, to which delegates from all the churches of the group shall be officially sent—representatives of the session, the Church Missionary Committee, the men's organization, the women's society, young people's society and Sunday school. The program should include fresh and

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inspiring tidings from the mission fields and a practical consideration of the forces and methods in the home church. Following this preliminary conference, there should be a visitation of each church in the presbytery, issuing in an every-member canvass.

By such united and energetic efforts in every presbytery, the entire membership of the Presbyterian Church in the United States of America will ere long be enlisted in intelligent interest, generous giving and effectual prayer for the coming of the kingdom of God in all the world.

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POINTS FOR DISCUSSION

PROPAGATING THE MOVEMENT

AIM:—*To find a way of carrying out the missionary movement in every church.*

Outline a practical plan of procedure, with a view to combining the forces in a presbytery, so as to promote a simultaneously every-member canvass in all the churches.

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